संस्कृत रत्नाकरः

अखिल-भारतीय-संस्कृत-साहित्य-सम्मेलनस्य विविध-विषय- विभूषितं प्राचीनतमं मुखपत्रम्



सम्मेलनस्य सभापतिः

भारतस्य निर्माणकार्ये संलग्ना श्रीमती इन्दिरा गांधी

विभिन्नराज्यसर्वकारैः राजकीयानां सार्वजनिकपुस्तकालयानाँ कृते "संस्कृत-रत्नाकरः" स्वीकृतः

१. केरल सर्वकारः — केरलसर्वकारस्य उच्चतरशिक्षाविभागपत्रम् सं० ३०८१६/आर-३/७४/एच शिक्षा, तिथिः १५ नवम्बर १९७४ ईसवी ।

२. कर्नाटक सर्वकारः — कर्नाटकसर्वकारस्य राज्यपुस्तकालयाध्यक्षपत्रम् सं० टी० ए० २-१ विविध/१०५/७४-७५ तिथिः १२ मार्च १९७५ ईसवी ।

३. दिल्ली प्रशासनम् — शिक्षानिदेशालयस्य पाठ्यपुस्तकविभागपत्रम् सं० एफ ५ (६)/पा० पु०/७५ तिथिः २६ मार्च १९७६ ईसवी

संस्कृत-रत्नाकरः

भाद्र, आश्विन, कार्तिक

जुलाई, अगस्त, सितम्बर १९७५

(संवत् २०३२)

प्रकाशक :

अखिलभारतीयसंस्कृतसाहित्यसम्मेलनम

१८, थियेटर कम्युनिकेशनभवनम्
कनाट प्लेस, नयी दिल्ली

मुद्रक :

सैनी प्रिन्टर्स

पहाड़ी धीरज, देहली-६

मूल्यम् : २/५० प्रतिप्रतिरूपकम्
वार्षिकम् १०/- रुप्यकाणि

विदेशे : एकप्रति एक डालर, वार्षिकम् चार डालर

विषय-सूचीः

पृष्ठम्

सम्पादकीयम्

इदानीं 'संस्कृतरत्नाकरस्येमं' प्रस्तुतमङ्कं संस्कृतविद्वन्महोदयानां छात्राणाञ्च हस्ते समर्पयतामस्माकं हृदि महान्हर्षः संजायते यतो हि स्वतन्त्रतायाः पश्चादिदं संस्कृतसाहित्यस्य जागृतियुगं कथ्यते। राष्ट्रस्य जीवने सप्तविंशतिवर्षमितः कालो दीर्घो न भवति। कालेऽस्मिन् संस्कृतोत्थानाय भारतसर्वकारेण या योजना स्वीकृता, सा निश्चितरूपेणैव प्रशंसार्हा। एतदर्थं प्रधानमंत्रि-सहिताः शिक्षामन्त्रालयसचिवादयः सर्वेऽपि संस्कृतसम्बद्धा अधिकारिणश्च संस्कृतोत्थानाय धन्यवादाः, यतो येन प्रजानां संस्कृतेऽभिरुचिरुपगता भवेत्तदेवा कर्तव्यम्।

न केवलमुत्तरभारतीयभाषासु किन्तु द्राविडभाषानाम्ना प्रसिद्धासु दक्षिणप्रदेशभाषास्वपि संस्कृतस्य प्रभावः सुप्रसिद्ध एव। यद्यपि संस्कृतज्ञाः पण्डिता अल्पसंख्यका एव, तथापि स्वस्वमातृभाषासु संस्कृतेन प्रभावितासु बद्धादरा जनाः सर्वेऽपि संस्कृतभाषास्वरूपं जानन्त्येव। किं च यदि कश्चन संस्कृतज्ञः सरल-संस्कृते भाषते तदाऽसंस्कृतज्ञोऽपि भारतीयस्तदर्थमवगन्तुं प्रभवति। आकाशवाण्यां नूतनतया संस्कृतवार्ताप्रसारः संस्कृते प्रजानामभिरुचिर्विद्यते, इति निरूपयामास। असंकृतज्ञा अपि जनाः संस्कृतवार्ताश्रवणेन संप्लुटा जातास्तत्रस्वीयं प्रमोदमपि प्रकटयामासुः सम्प्रति श्रूयते सर्वकार इतोऽधिकसंस्कृतकार्यक्रमप्रसारणार्थं प्रयतते इति कविनोक्तम्—

"गुणाः पूजास्थानं गुणिषु न च लिङ्गं न च वयः"

गुणा हि पूजायाः स्थानं, ये गुणोपार्जने यत्नंकुर्वन्ति, तेऽवश्यमेव सांसारिककैरभिपूज्यन्ते। गुणी पुरुषोहि सर्वप्राणिनां तापहरो दुर्जनानां सुधारकः सुजनानां मार्गप्रदर्शकश्च संभाव्यते, तस्य-कृते सर्वभारतीयसम्बन्धिनी संस्कृत-भाषा समानरूपेण सुष्ठु वरीवर्ति, नात्र कश्चिदपि सन्देहः।

यद्यपि पठनपाठनादीनामवकाशाभावाद् गतकाले प्रजानां तत्र प्रवृत्तिर्नासीत् तथापि संस्कृतस्य गौरवं निरन्तरमेव वरीवर्ति। अतः सर्वसमानतत्वमेकत्वञ्च स्थापयितुं संस्कृतं विना नाऽन्या भाषाऽस्माकं देशे प्रभवतीतिदिक्।

सम्मेलनस्य समाचाराः

(संस्कृतदिवससमारोहः)

आधुनिककाले विद्यावत्सु जनेषु संस्कृतज्ञा विरला इत्यत्र न सन्देहः किन्तु सम्प्रति प्रचारे विद्यमानासु भारतीय-भाषासु आन्तिर्वाहिनीरूपेण गीर्वाणवाण्याः प्रसारोऽप्रतिहत एव प्रवर्तते। केन्द्रीयशिक्षामन्त्रालयेनाखिलभारतीय सम्मेलनसंसदीयसंस्कृतपरिषद्-राष्ट्रियसंस्कृतसंस्थान श्री-लालबहादुरशास्त्रिकेन्द्रीय संस्कृत विद्यापीठैः सह श्रावण्याः पवित्रपर्वणि संस्कृतदिवससमारोहायोजनं क्रियते प्रतिवर्ष सर्वत्र भारते दिवसोऽयं संस्कृतसमारोहेण मुखरितो भवति। दिल्यामस्मिन् वर्षे दिवसोऽयं केन्द्रीय शिक्षा-समाजकल्याणमंत्रालयस्य संस्कृतसम्मेलनादीनां च संयुक्ते तत्त्वावधाने श्रावण पूर्णिमायां (२१ अगस्त १९७५ दिनांके) समायोजितोऽभूत्। अस्याध्यक्षता शिक्षामन्त्रिणा प्रो० नूरुलहसनमहाभागेन कृता, उद्घाटनञ्चोपराष्ट्रपतिः श्रीबासप्पादासप्पाजत्तीमहाभागोऽकार्षीत्। स्वकीये उद्घाटनभाषणे भारतस्योपराष्ट्रपतिश्रीजत्तीमहोदयेन कथितम्—संस्कृतभाषा हि भारतीयसंस्कृतेः प्रेरणामूलं वरीवर्ति। संस्कृतिविकासाय संस्कृतस्य परमावश्यकतास्ति। प्राचीननवीनयोः समन्वयेन साकमद्य संस्कृतस्य प्रसारः प्रचारश्च करणीयः। इयं भाषा भारतीयजीवने सन्निविष्टा अस्याः पृथक्करणं सर्वतोऽसम्भवम्।

समारोहे शिक्षामन्त्रिणा प्रो० नुरुलहसन महोदयेन उपशिक्षामन्त्रिणा श्रीदेवनन्दनप्रसादयादवेन तथा संसत्सदस्येन प्रकाशवीरशास्त्रिमहोदयेनापि भाषितम्। अत्र शिक्षामन्त्रिणा कथितम्—संस्कृतभाषाऽस्माकं देशस्यैकतायै सभ्यतासंरक्षणाय च महत्वपूर्णं कार्यं करोति। संस्कृतमेवास्माकं संस्कृतिरस्ति। इयं किल संस्कृतभाषैव वर्तते यस्याः कारणेन भारतीय प्राचीनरूप-मद्यापि सुरक्षितमस्ति। संस्कृतभाषया सदैव नवीन-विचाराणां स्वागतं ग्रहणञ्च कृतम्। तेनेदमपि कथितं यदस्माकं देशे विज्ञानस्य प्राविधिक-शिक्षायाञ्चावश्यकता-ऽत्याधिकतयाऽनुभूयते। किन्तु नागरिकाणां ग्रामीणानाञ्च भारतीयकरणं मानवीयकरणञ्च संस्कृतभाषयैव सम्भाव्यते। उपशिक्षामन्त्रिणा कथितं यत् शिक्षामन्त्रालयस्य राष्ट्रियसंस्कृतसंस्थानं तदधीनाः संस्कृतसंस्थाः संस्कृतविषये महत्त्वपूर्णं कार्यं कुर्वाणाः सन्ति।

सम्प्रतीदमस्माकं नैतिकमुत्तरदायित्वं यन्नवीन-युगस्य विशिष्टपरिस्थितीनामनुसारेण संस्कृतस्य नवीन-रूपाण.मुपस्थापनं विधेयम्। यतो हि संस्कृतभाषा स्वगुणगौरवेणास्य देशस्य सांस्कृतिकजीवनस्यशृंखलायाः आधारभूताऽस्ते। अस्मिन् समारोहे संस्कृत सम्मेलनस्य अन्येऽनेके विशिष्टाः विद्वांसो नागरिकाः छात्राश्चोपस्थिताः आसन्। ★

लेखकान् प्रति निवेद्यते 'संस्कृतरत्नाकरे' प्रकाशनार्थं समये कवितानाटकनिबन्धादिरूपां स्वरचनां प्रेष्यानुगृह्यताम् भवदीयोऽयं संस्कृतरत्नाकर इति।

भारतस्य निर्माणकार्ये संलग्ना

श्रीमती इन्दिरा गांधी

(ले० रामशरण मिश्र :)
(बी—१३५ मोतीबाग, नई दिल्ली)

अस्माकं देशोऽयं प्राचीनतमो वर्तते । जानन्त्येवेतिहास पटवः सुविद्वांसः भारतोऽयं देशः प्रथितकीर्तेर्भरताभिधेयान्नृपात् सुगृहीतनामधेयो यथार्थश्च (भरतस्येदं भारतमित्यर्थः) । देशस्यास्यैतिहासिको महिमा भौगोलिकः प्रथिमा सांस्कृतिको गरिमा च योऽस्ति न सोऽन्यस्य कस्यापि देशस्येति तु सर्वविदितमेव वरीवर्ति ।

सम्प्रति देशेऽस्मिन् विश्वराजनीतिक्षितिजस्य जाज्वल्यमाननक्षत्ररूपा नेहरूवंशे प्रादुर्भूता भारतस्य प्रधान मंत्री श्रीमती इन्दिरा गांधी भारतभूभूषणा विद्यते । अस्माकं देशस्य परम्परायां नारीणां स्थानं पुरुषादपेक्षया उच्चतरं—राधाकृष्णः सीतारामः इत्या-द्युदाहरणैर्विद्वांसः स्वयमेव तन्निर्धारयितुं क्षमाः । इन्दिरायाः पिता स्वर्गीय जवाहरलालनेहरू महोदयोऽस्य देशस्य प्रथमः प्रधानमंत्री अभूत् । तस्या माता कमला नेहरूरासीत् । एतयोः पुण्य दम्पत्योः तथा भारतीयानां च तपः फलमिव तस्या जन्म तयोर्गृहे १९१७ ईसवीय-वर्षेऽभूत् । इदानीं तु इन्दिरा न केवलं भारतस्य अपितु अखिलविश्वस्य स्वदीप्तिप्रकाशरूपालंकाराऽस्ति नात्र कस्यापि संदेहः ।

इन्दिरायाः पालनपोषणं पठनञ्च कुलीन परिवारपरम्पराया अनुसारेणाभवत् । तस्याः पित्रा नेहरूमहोदयेन भारतस्य अन्तर्राष्ट्रीयदेशानां च राजनैतिक सामाजिक भौगोलिकादिविभिन्नदेशानां ज्ञानराशि पत्रलेखनद्वारेण श्रीमत्यै इन्दिरायै नवयौवने प्रदत्तम् । १९५५ ईसवीवर्षे तस्या विवाहः फिरोजगांधिना साकमभूत् । यदा ब्रिटिश साम्राज्यं भारते शासनमकार्षीत्, तदा एषा भारतस्य स्वतंत्रतायै कार्यमकरोत् । सा पुनः कांग्रेसस्य कार्यकारिणीसमित्यां संमिलिता जाता तदनन्तरं सा कांग्रेस्य अध्यक्षाऽभूत् १९६५ ईसवीयवर्षे तया केन्द्रे सूचना प्रसारणमंत्रिपदं स्वीकृतम् । स्वमंत्रिसमये सा अनेकानि प्रशंसनीयानि कार्याणि चकारयामास । सा १९६६ वर्षे स्वैकमात्रं प्रतिद्वन्द्विनं "मोरारजी देसाई" परास्तं कृत्वा भारतस्य प्रधानमंत्रिपदे नियुक्ता जाता । सम्प्रति भारतस्याहर्निशमभ्युदयाय चिन्तयन्त्या तथा विंशतिसूत्रिणोऽर्थिक-कार्यक्रमस्य घोषणा देशस्य जनानां कृते तेषां क्लेशापवारणाय कृता, एषा हि इन्दिरायाः शासनस्य विशेषता वरीवर्तीति ।

तस्याः प्रशासने देशस्य कृतेऽनेकानि महत्वपूर्णकार्याणि संजातानि, नात्र कस्यापि विमतम् । १९७४ वर्षे भारतेन प्रथमः परमाणुविस्फोटः कृतः । अस्याः घटनायाः विश्वव्यापी प्रभावोऽभूत् । भारते संजातस्य परमाणुविस्फोटस्य विदेशे विपरीत प्रतिक्रिया संजाता यतो विश्वस्य राजनीतौ अर्थतंत्रे च भारतं केषांचिद्देशानां परमाणु विषयकमेकाधिकारं छिन्नभिन्नमकरोत् । भारतपाकिस्तानयोर्युद्धे बंगलादेशः १९७१ जनवरी मासे नवीनो देशः प्रभूतो, यतो

हि तया बंगबन्धोः शेष मुजीवुर्रहमानस्य सहायता कृता। इदानीं तु बंगलादेशे तस्य नृशंसहत्यापडयंत्रे सम्पन्नं जातम् इन्दिराया विंशतिसूत्रस्य आर्थिककार्यक्रमस्य क्रान्तिकारिणी-घोषणा-लक्ष्यमिदं वर्तते (१) सर्वकारस्य व्ययो न्यूनतमो सम्पत्स्यते । जीवनोपयोगिवस्तूनामुत्पादनं संवर्ध्य तेषां मूल्यानि नीचैः नीचैः गमिष्यन्ति ।

(२) कृषकाणां भूमि-सीमां निर्धार्य, सीमयाऽधिका भूमिः भूमिहीनानां कृते वितरितक्यात् ।

(३) भूमिहीनानां दीनदरिद्राणां जनानां च कृते स्वगृहनिर्माणकार्यं प्रति भूमिर्देया अर्थात् गृहरहितेभ्यो गृहं मिलिष्यति ।

(४) श्रमिकप्रथाकर्म तथा निः शुल्ककार्यमवैधं घोषितं स्यात् ।

(५) ग्रामीणदीनजनानां ऋणं समाप्तं स्यात् । तेषां ऋणमदेयं भवेत् । अर्थात् न कोऽपि धनिको व्यक्तिः दीनहीन जनेभ्यः स्वऋणं गृहीतुंसक्षमो भवेत् । अर्थात् कृषीवलाः कृषिकर्मकराः इतरे च दुर्बलवर्गाः ऋणात् मोचिताः स्युः ।

(६) भूमिहरश्रमिकाणां कृते न्यूनतमस्य वेतनस्य व्यवस्था निश्चितरूपेण दृढीकृता स्यात् ।

(७) पंचाशत हैक्टरभूमिसिंचनस्य व्यवस्था सम्पत्स्यते । भूमिगतजलस्य उपयोगो भविष्यति ।

(८) विद्युच्छक्तेरधिकाधिक मुत्पादनं भवेत् सर्वकारः सुष्ठु थर्मलबिजली-गृहस्य निर्माणं विधास्यति ।

(९) 'हस्तकरघा- उद्योगस्य विकासाय नवीना योजना भवितव्या, तस्याः अन्तर्गते तन्तुवायानां कृते सुकारा व्यवस्थाः स्युः ।

(१०) विभिन्नरूपेषु वस्त्रेषु सुधारं कृत्वा, तेषां वितरणाय समुचिता व्यवस्था भविष्यति ।

(११) नगरस्य (शहरी) भूमेः समाजीकरणं सम्पत्स्यते, नवनिर्मित गृहाणां-क्षेत्रफलेषु च सीमा निर्धारिता भविष्यति ।

(१२) नगर-सम्पत्तेर्मूल्यानि निर्धारितानि स्युः । आर्थिकापराधिजनानां कृते तु कठोरदण्डस्य व्यवस्था स्यात् ।

(१३) तस्कराणां सम्पत्तिः प्रतिबन्धिता भविष्यति । तेषां कृते दण्डस्य व्यवस्थाऽपि विधास्यति ।

(१४) 'पूंजी-नियोजन'-व्यवस्थाऽपि सरलायते । आयात-पत्राणां (लाइसंस) दुरुपयोगो न भविष्यति । दोषयुक्तजनानां कृते दण्डव्यवस्था स्यात् ।

(१५) श्रमिकेभ्यः उद्योग-प्रबन्धे नवयोजनानुसारं भागो भविष्यति ।

(१६) मार्ग-परिवहनानां कृते राष्ट्रीयानुमतिव्यवस्थाऽपि सम्पत्स्यते ।

(१७) मध्यवर्गस्य आयकरं सुकरं भविष्यति । अष्टसहस्ररूप्यकाणां वार्षिकायस्य उपरि आयकरं देयम् सम्पत्स्यते ।

(१८) विद्यार्थिनां कृते तु छात्रावासेषु सर्वाणि आवश्यकानि वस्तूनि समुचितमूल्येन मिलिष्यन्ति ।

(१९) छात्राणां कृते पाठ्यपुस्तकादयोऽपि नियन्त्रित-मूल्यानुसारंमुपलब्धाः स्युः ।

(२०) शिक्षितानां कृते नियोजन सेवाकार्येषु प्रशिक्षण व्यवस्थाऽपि समुचितरूपेण भविष्यतीति कार्यक्रमस्य घोषणा ।

वस्तुमस्तु

'परित्राणाय साधूनां, विनाशाय च दुष्कृताम्' इति गीतावचनानुसारेण-समयानुसारतः नियमस्थापनार्थं गगतीतले व्यक्तिश्रेष्ठा नानाविधरूपेणावतरन्ति । भारते इन्दिरागांधी देशस्य प्रधानमंत्री अतिमुख्यतया

परिगण्यते । साम्प्रतं तया प्रशासनसुधाराय भ्रष्टाचार-निवारणाय च आपत्कालीना स्थितिरुद्घोषिता-इति स्तुत्यमेव । 'परोपकाराय सतां विभूतयः' इति महाकविवाक्यं स्मारं स्मारं श्रीमत्या इन्दिरागांधिना समसमाजस्य स्थापनकार्यक्रमः सर्वोनुमोदार्थं शीघ्रगतया प्रचलन् सर्वजनानां कृते सौख्यप्रदो भविष्यतीति आशास्यते ।

प्रधानमन्त्रिणा श्रीमत्या इन्दिरागान्ध्या घोषितस्य विशत्यंशकार्यक्रमस्याचरणे विभिन्न-राज्यमण्डलेषु कार्यक्रमाणामनुष्ठानविषये विशेषक्षेमचिन्तनं मुख्यमंत्रिणां कृते निर्दिष्टम् । तया सूचितानां विंशति सूत्रकार्यक्रमाणामनुष्ठानस्य विमर्शनायाद्यतनपरिस्थितौ समेषां भारतीयजनानां सहकारस्यावश्यकता वरीवर्ति । स्वाधीनेऽस्मिन् भारते साम्प्रतिकाः राष्ट्रनायकाः सर्वतोमुखीं समुन्नतिं कामयमानः प्रत्येकं क्षेत्रे सुधारं कुर्वाणा दत्तावधानाः सन्ति । अतः भारतीयोद्योगेषु दोषान्दूरीकर्तुं सामान्यपौरजनानां न्यायप्रदानमेव विंशति कार्यक्रमस्य लक्ष्यं वरीवर्ति । राष्ट्रशिशूनां बालानां यूनां बालिकानां युवतीनाञ्च सर्वेषां सार्वजनिकानाञ्चापि सहयोगः परमावश्यकोऽस्मिन् विषये । प्रजानां सदपेक्षाः पूरणीयाः । आर्थिकाभिवृद्धिकार्येषु विलम्बो न भवेदिति भारतसर्वकारस्याभीप्सा । इति लक्ष्यीकृत्यानुशानस्यावहेलना केनापि प्रकारेण नाऽस्माकं कृते सह्या भवेत् । अतोऽस्माभिः प्रधानमंत्रिमहाभागायाः आपातस्थितेर्घोषणायास्तस्याः विंशत्यंशानां कार्यक्रमस्य च स्वागतं व्याह्रियते । एतेन देशोऽस्मदीयोऽवश्यमेव उन्नतेः शिखरमारोक्ष्यतीत्यलम् ।

शिवराजस्तवः

—भूपरागेण गीयते

(डॉ० श्रीधरभास्करवर्णेकरः—नागपुरविश्वविद्यालये संस्कृतविभागाध्यक्षः)

अयं शिवराजस्तवः श्रीशिवच्छत्रपति-राज्याभिषेक-त्रिशताब्दीमहोत्सवनिमित्तं मुंबई दूरचित्र-(टेलेव्हीजन) केन्द्रेण जूनमासे द्विवारं प्रकाशितः। तत्र भारतीयनौदलस्य वाद्यवृन्देन अस्य काव्यस्य भूपरागस्वरविलासः कृतः। भारतविख्यातेन चित्रपटगायन-दिग्दर्शननिपुणेन श्रीसुधीरफडके-महाशयेन अनुसारिगायकवृन्देन सह अयं शिवराजस्तवः कलमधुरस्वरैः प्रगीतः।]

त्वां नमामि शिवनृपाल ! सन्ततं स्मरामि ते।
विशुद्धशीलमखिलविश्ववन्द्य ! भूपते ॥१॥ धृ०॥
त्वं जनपदसंस्कर्ता।
त्वं जनगणधीधर्ता।
गोद्विजपरिपालक ! शिव ! साधूनां त्वं त्राता।
त्वामभिजनमार्तानाम्।
बान्धवमतिदीनानाम्।
श्री शिव ! नृपवर्य ! भजति मे हृदयम् ॥२॥धृ०॥
राष्ट्रमिदं दुष्टाभिहतं क्षीणबलम्।
येनोत्थापितमखिलम्।
तं प्रबलं वीरप्रवरं।
भूपवरं चिन्तये ॥३॥धृ०॥
हे जगदभिराम ! दुष्टखलविराम !
पूरितशुभकाम ! पुण्यचरितधाम !
देव ! परमवीर ! शत्रुशमन धीर !
विश्वहितं ते चरितं नीतिनिधानम् ॥४॥धृ०

शकुन्तलोपाख्यानम् (शतश्लोकी)

निबन्द्धा—शरच्चन्द्रो वासिष्ठः

(अस्याः प्रौढरुचिरायाः शतश्लोक्या रचयिता शरच्चन्द्रो वासिष्ठश्चतुर्दशवर्षो दशमश्रेणीछात्रो बालक इति महदेतदुत्साहकारणं प्रमोदकारणं च। वर्धापनार्होऽयं बालको धन्याश्चास्य पित्रध्यापकाः—सम्पादकः)

गाथां विचित्रां जगति प्रसिद्धां श्लोकैः स्वकीयैः कथयामि चार्वीम्।
दुष्यन्तभूपस्य शकुन्तलायाश्चास्वाद्य विज्ञाः सुतरां रमन्ताम् ॥१॥

वाच्यं हि संक्षेपरुचिः स्वपद्यैः सुखावबोधैः समुदीरयामि।
इत्येव मत्वात्र समादृतास्ते कृतिं मदीयामभिनन्दयेयुः ॥२॥

बालोस्मि शास्त्रेष्वकृतश्रमोस्मि वाचां रहस्येऽपटुरस्मि चापि।
तथापि काव्ये मम वाग्विलासाः प्राग्जन्मसंस्कारवशात् प्रवृत्ताः ॥३॥

नूनं भवेयुः स्खालितानि मेऽत्र कृतौ बहूनीति विदां वरेण्याः।
स्वाभाविकौदार्यगुणेन युक्ता सत्यं भविष्यन्ति मयि क्षमार्द्राः ॥४॥

धर्मे प्रवृत्तो मनसा प्रबुद्धो राज्यस्य कार्ये सुतरां च दक्षः।
दुष्यन्तनामा जगति प्रसिद्धो राजा प्रजारञ्जनकृद् बभूव ॥५॥

दीनस्य बन्धुश्चतुरस्य मित्रं धीरस्य धाता विदुषश्च भर्त्ता।
नीतौ प्रगल्भो युधि च प्रवीरो दुष्यन्तभूपो मनुजेन्दुराजः ॥६॥

आचारपूतः शुभकर्मदक्षः स गूढमन्त्रो जगदीशभक्तः।
सच्चित्रकारोऽभवदद्वितीयो राजा भृशं सर्वकलासु सिद्धः ॥७॥

स एकदा यान्मृगया प्रसङ्गात्पुरात्स्वकात् काननमाससाद।
ददर्श रम्यं हरिणं च तत्र तमन्वगच्छच्च चिरं स लुब्धः ॥८॥

वीरोऽनुगच्छन्वन मध्य-मार्गे मृगं सुदीर्घोत्प्लवनैः प्रयान्तम्।
धनुर्धरोसौ विचरन्नटव्यां हन्तुं कदाचिन्नहि तं शशाक ॥९॥

अयं हि राजन् मृग आश्रमस्य [illegible] भवता निहन्तुम् ।
त्यक्त्वा तु भीतं मृदुलं पशुं त्वमागच्छ पूतं मुनिकण्वगेहम् ॥१०॥

श्रुत्वा मुनीनां वचनं पवित्रं त्यक्त्वा च भीतं मुनिपालितं तम् ।
दुष्यन्तराजो हरिणं प्रगुप्तं कण्वस्य गेहं सुखमाससाद ॥११॥

वृक्षान् प्रभूतान् विविधांल्लताश्च प्रेम्णा तदा सिञ्चति कण्वपुत्री ।
शकुन्तलाख्या सदयं विवृद्धान् पश्यत्यजस्रं सफलान् सपुष्पान् ॥१२॥

पोतान् मृगीणां गृहमागतांश्च स्नेहेन तृप्तान् परिपालयन्ती ।
सुस्निग्धभावात् सकलाश्रमस्थ सत्त्वेषु सक्ता सरलस्वभावा ॥१३॥

अल्पैस्तृणैः सा करुणाप्रयुक्ता मात्रा विहीनं मृगशावमेकम् ।
हस्ताग्रदत्तैः परिपोषयन्ती गृहागतं विक्रमणान्निवृत्तम् ॥१४॥

अस्यामिलायां विपिने स्थितां तां वाचा विनीतां चरणे विशुद्धाम् ।
प्रबुद्धनेत्रां ललनां समीक्ष्य मुग्धोऽवभ च्चैकपदे स भूपः ॥१५॥

श्रुत्वा च वृत्तं स शकुन्तलाया मेने सखीभ्यां समुदीरितं तत् ।
पुत्री किलैषा कृतिका महर्षेः कण्वो न तातः परिपालकोसौ ॥१६॥

लज्जावतीं तामनवद्यरूपां वाञ्छां तदा स्वामगदीत्स भूपः ।
राज्ञस्तु वाञ्छां पुनरुक्तभासां चित्तेभिरक्ता प्रतिपद्यते सा ॥१७॥

वाञ्छां विवाहस्य तयोस्तदैका दुष्यन्तभूपस्य शकुन्तलायाः ।
श्रुत्वेव नूनं वनदेवता चाप्युद्वाहसूत्रेण बबन्ध तौ सा ॥१८॥

दुष्यन्तभूपः स शकुन्तला सा, आर्षी सुता यौवनमाप्तयोषा ।
चेष्टास्वतन्त्रा चपला मनोज्ञा कामप्रपूर्त्यै मननेषु लग्ना ॥१९॥

प्रेम्णोर्मिकां स्वाञ्च शकुन्तलायै दत्त्वा हि राजा गृहमागतः सः ।
यज्ञाय राज्ञं प्रति गन्तुकामः त्यक्त्वा स्वपत्नीं प्रियदर्शनां ताम् ॥२०॥

कुञ्जेषु रम्येषु परिभ्रमन्ती वेलामनैषीत् जनकप्रतीक्षा ।
तातागमात्प्राङ् मुनिनागतेन शप्ता सरोषेण तिरस्कृतेन ॥२१॥

यं त्वं विमूढा हृदयेनुरक्ताऽवमन्यसेऽत्रातिथिमागतं माम् ।
सोसौ प्रयत्नेन विबोधितोपि चाङ्गीकृतां त्वामवधीरयिष्यति ॥२२॥

(संस्कृत रत्नाकरः)

श्रुत्वा तु शापं कुपितस्य सख्यावङ्गयोश्च साधोः पतिते तदैव ।
एतत्स दृष्ट्वा मनसि प्रशान्तः शापं स्वकीयं शिथिली चकार ॥२३॥

बालानुनीतः स मुनिर्महात्मा शापस्य कालं नियतं चकार ।
दत्तोर्मिकः स्मारितपूर्ववृत्तः कान्तस्तदास्याः परिचेष्यतीमाम् ॥२४॥

मननकरणमूढा तृप्तिहीना च बाला परगुणपरिकीर्तिं श्रोतुकामा निकामम् ।
प्रणयपरवशा सा भूपचिन्ता-निमग्ना, समयमगमयत्सा विप्रयोगातुरा वै ॥२५॥

गता सुबाला सरितः प्रतीरं स्नानाय प्रातश्च सखीसमेता ।
भ्रष्टोर्मिकास्याः शिथिला च हस्ते जातं तु सर्वं ह्यविधानतोऽदः ॥२६॥

ताते च प्राप्ते प्रणयस्य गाथा यज्ञाद्धि पूर्वं कथिता तया वै ।
कन्याप्रदानं मनसा प्रक्लृप्तं जातं मुनिर्मोदमगादनल्पम् ॥२७॥

होमं विधायाहुतिभिश्च पूता प्रस्थापिता सा नरपुङ्गवस्य ।
गेहं तदा सोत्सुकमाससाद कण्वस्य पुत्री मृगकान्तनेत्रा ॥२८॥

सौख्यं विचित्रं मनसा प्रक्लृप्तं राज्ञश्च रूपं हृदये चकार ।
तत्र्च राज्ञा मिलने ततः सा ह्यध्वक्लमं नैव विवेद कञ्चित् ॥२९॥

अभूद्धि भूपस्य तदा सुबाला मार्गे चलन्ती नितरां स्मरन्ती ।
राज्यस्य कार्ये स रतः स्वपत्नीं साधोश्च शापान्ततरां व्यजानात् ॥३०॥

आवासमाप्ता नरपुङ्गवस्य द्वारस्य पालेन तदा हि पृष्टा ।
किन्तेभिधानं कथमागतासि भूपं प्रजानासि न वा सुबाले ॥३१॥

श्रुत्वानुयोगं वनिता तदा सा सर्वं सुयुक्तं पुरुषं निगद्य ।
राज्ञः समीपे गमनाय शीघ्रं प्रासाद-भूमिं सुखमाससाद ॥३२॥

विस्मृत्य योषां वचने गभीरामाचारपूतां वदनप्रदीप्ताम् ।
राजा तदा पश्यति मूढनेत्रो दुर्वाससा निश्चितशापकालः ॥३३॥

दृष्ट्वा विनीतां मृगकान्तनेत्रां राज्ञा तदा तौ सहगामिनौ च ।
पृष्टौ विनम्रौ ललनाप्रवृत्तिम् एकस्तदा तां गदितुं प्रचक्रे ॥३४॥

राजंस्त्वदीया सहधर्मिणीयं प्रेम्णा हि सूत्रेण त्वयि प्रबद्धा ।
पुत्रस्त्वदीयोप्युदरे भवत्या अन्या न काचिद्धि शकुन्तलैषा ॥३५॥

मूको भूत्वा पश्यतीतस्ततोसौ वृत्तं पूर्वं विस्मृतं येन राज्ञा ।
कान्तावृत्तेश्चिन्तने योऽसमर्थो भूपः सोसौ शापबद्धो विमूढः ॥३६॥

जानामि नाहं तव नाम बाले गाथा त्वदीया वितथा किलैषा ।
भ्रान्तासि कन्येर्थसतत्त्वमूढान्यत्रैव गत्वा विचिनु स्वमित्रम् ॥३७॥

श्रुत्वा वचो विस्मितनेत्रयोषा भूपं तदा सातिरुषा ददर्श ।
येन स्वकीया सुतरां विभीता कान्ता विनीता न कदा स्मृताऽतः ॥३८॥

विस्मृत्य भो मां त्वयि बद्धभावां जाले त्वदीये प्रतिबद्धजीवाम् ।
एतत्कथं त्वमविचार्य वक्षि किं त्वं न जानासि शकुन्तलास्मि ॥३९॥

ज्योतिस्तदैकं भुवमाजगाम दोर्भ्यां स्वपुत्रीमुदतोलयत्तत् ।
देवाङ्गनायाः किल मेनकायाः पुत्री तदा सा दिवमारुरोह ॥४०॥

स्वर्गे स्थित्वा तापसीभूय नित्यमीशध्यानं सर्वथा प्राचरत् सा ।
पुत्रस्तस्यां शक्तिशाली प्रसूतः, सिंह्याः पुत्रः सुप्रियस्तत्सखोऽभूत् ॥४१॥

स्थितो नगर्यां स महीमहेन्द्रः पूर्वां न गाथां मनसि प्रचक्रे ।
स्वप्नोपमौ तद्गमनागमौ च, राज्ञा कदाचिन्नहि सा स्मृताभूत् ॥४२॥

मत्स्यान् गृहीत्वा सलिलात् तटिन्याः कैवर्तराजश्चलितुं प्रचक्रे ।
मार्गे स्वपत्नीं सुमुखीं समुत्कः क्षुधावसन्नां मनसा जगाम ॥४३॥

मत्स्यान् प्रभूतान् परितः प्रकीर्णान् कैवर्तराजः खलु तांश्चकर्त्त ।
एकस्य मत्स्यस्य मुखे तदा स स्वर्णाङ्गुलीयं स्फुरितं ददर्श ॥४४॥

कथ्यं स्वपत्न्यै सकलं निगद्य वीथिं प्रतस्थे खलु मत्स्यहन्ता ।
विक्रीय भूषां मणिना सुयुक्तां प्राप्स्यामि कुम्भान् द्रविणैः प्रपूर्णान् ॥४५॥

दृष्ट्वाङ्गुलीयं क्रयिकः सशङ्को राजाभिधानं पठितं हि तेन ।
आहूय गोपां पुरतो नियुक्तं तस्मै ददौ रत्नसुयुक्तभूषाम् ॥४६॥

स्वर्णाङ्गुलीयं कुपितश्च दृष्ट्वा कैवर्तराजं प्रतिरक्षकोयम् ।
संत्रस्तनेत्रं प्रमुखे स्थितं तं प्रष्टुं प्रचक्रे भयदः सगर्वः ॥४७॥

श्यालस्तदैकौ विपणीमुपागात् पप्रच्छ गोपां सकलां च वार्ताम् ।
कोयं गृहीतः कथमद्य शूद्रः कुम्भीलको भाति नु पामरोऽयम् ॥४८॥

श्यालं तदाहेति विचक्षणोसौ राज्ञोऽङ्गुलीयं पुरुषोयमाप्स्वा ।
येन प्रकारेण हि चौर्यदक्षो ददौ कलादाय विनष्टबुद्धिः ॥४९॥

आगमं ह्याङ्गुलीयस्य पृष्टो धीरं तदावदत् ।
प्राप्नवं मत्स्यमध्येऽहं भिन्नो मत्स्यो मया यदा ॥५०॥

सर्वं श्रुत्वा वचस्तस्य मूर्खं ज्ञात्वाहसंश्च तम् ।
कश्चित् सत्यं न जानाति मूर्खा अन्ये, न धीवरः ॥५१॥

बद्धहस्तं तदा रक्षी श्यालाय परिदत्तवान् ।
राज्ञो निवासमागत्य प्रोच्चैः श्यालस्तदागदत् ॥५२॥

समीपे भूपते गंत्वा, वर्णयित्वा कथामिमाम् ।
अङ्गुलीयं च दत्वैवम् आयाम्यहमयं तिष्ठ ॥५३॥

बहिश्चामी प्रतीक्षन्ते चिरयन्तं क्षणान् बहून् ।
श्यालश्च सहसायातो हस्तन्यस्त—धनस्तदा ॥५४॥

धीवरो मुच्यतामेप बद्धो, दीनोऽविधानतः ।
कैवर्तोनपराधोस्ति राज्ञा रत्नैः प्रपूरितः ॥५५॥

यमस्य मृत्युपाशाच्चामन्दभाग्यस्तु निर्गतः ।
विस्मयस्फारिताक्षश्च श्यालं सर्वं स पृष्टवान् ॥५६॥

दृष्ट्वाङ्गुलीयकं राजा किञ्चिद् विचिन्त्य भाषते ।
एतद् दृष्ट्वा मया किञ्चिद् पूर्ववृत्तं प्रबुध्यते ॥५७॥

एवमुक्त्वा तदा श्यालः वृत्तशेषमुदाहरत् ।
राज्ञोक्तं वचसा स्वेन गभीरेणोक्ति—कोविदः ॥५८॥

शकुन्तलाभिधा कन्या परिणीता मया पुरा ।
आश्रमे च वसन्त्येषा विस्मृताज्ञानतस्ततः ॥५९॥

मनसि राज्यचिन्ता मे प्रियासान्निध्यकामना ।
मूढीकृतस्त्वहं ताभ्यां पतितो दुःखसागरे ॥६०॥

न्यगादिषं चा तां तत्र राज्यकार्यप्रयोजितः ।
पुरीं गत्वाचिराच्चाहं प्रत्यायास्यामि बालिके ॥६१॥

पुरी—निवृत्तिमन्देच्छो मातु दूतेन वेदितः ।
इष्टेः सम्पादनायाहं अन्वितः क्षिप्रमम्बया ॥६२॥

अत्रागत्य च योषा सापूर्वसौन्दर्य—सम्भृता ।
मुनेः पुत्री स्मृता नापि प्रेयसी सा शकुन्तला ॥६३॥

संवासमीहमानागान् मया तत्रापि न स्मृता ।
दृष्ट्वाङ्गुलीयकं चाहं दत्तपूर्वं स्मराम्यहम् ॥६४॥

एतद् धनं तु कैवर्त आप्त्वा पूर्त्तिङ्गमिष्यति ।
मत्स्यबन्धो दरिद्रोसौ प्रीत्याशीर्वचनं वदेत् ॥६५॥

अर्थमाप्त्वा स कैवर्तो मुक्तकण्ठं प्रशस्तवान् ।
प्रसन्नेन च चित्तेन राजानं स्वगृहं गतः ॥६६॥

चित्रमुल्लिख्य बालाया दुष्यन्तो हृदि दुःखितः ।
तेन दुःखं च चित्रेण सर्वमाविष्कृतं तदा ॥६७॥

वियोगेन स योषाया वीरो राजा महाबली ।
राज्यकार्ये विनष्टेच्छः कालं नयत्युदासितः ॥६८॥

राजाधीरः प्रियाप्राप्त्यै निष्चेष्टीभूय तिष्ठति ।
सर्वथा शोकमापन्नः दुष्यन्तश्चिन्तने रतः ॥६९॥

भूलोकं प्राप्य रम्यं च यन्ता शक्रस्य मातलिः ।
राज्ञो विदूषकं दृष्ट्वाऽऽपत्य जग्राह माठरम् ॥७०॥

भीतो विदूषकश्चापि प्रोच्चैः शब्दं करोत्यसौ ।
कथयन् भूत आयातोऽ सूनां मे संजिहीर्षया ॥७१॥

एतच्छ्रुत्वा वचः क्रुद्धो दुष्यन्तो धनुराददे ।
शरैश्च भूतमायान्तं व्यद्धुं द्राक् तत्परोभवत् ॥७२॥

विनम्रो मातलि र्दूतो हस्तौ बद्ध्वा तदागदत् ।
प्रेषितोऽहं महेन्द्रेण युद्धे ते साह्यमिच्छता ॥७३॥

इत्थं कदर्थितेन्द्रेण दुष्यन्तो मित्रमुत्तमम् ।
स्वकं लोकं समानीतः संयुगे दितिजैः सह ॥७४॥

शौर्येणासौ बली राजा वासवारीन् विजित्य च ।
प्रत्यावृत्तः समायातो मारीचस्य किलाश्रमम् ॥७५॥

मारीचस्याश्रमश्चासौ सेवितो मृगशावकैः ।
अन्तरिक्षे हविष्पूतः सर्वतः पादपै र्युतः ॥७६॥

तेजस्विनं शिशुं दृष्ट्वा विक्रीडन्तं तदाश्रमे ।

केसरिण्या: किशोरस्य दन्तानां गणने रतम् ॥७७॥

राजाचिन्तयदप्येष मुने: पुत्र: कथं भवेत् ।
क्षत्रियो भाति बालोयं सिंहशावेन खेलति ॥७८॥

कस्यायं पुत्रको देवि नामधेयं स पृष्टवान् ।
भरत: पुरुवंशस्थ: तापसी प्रत्यवोचत ॥७९॥

उत्पन्न: पुरुवंशेयं पिता चाम्बां निराकरोत् ।
मेनकाया: सुपुत्री सा कण्वेन परिपालिता ॥८०॥

लालनाय यदा राजा तत्समीपे प्रसर्पति ।
तदा दुर्मोचहस्तं तं स्पृष्ट्वानल्पं हि नन्दति ॥८१॥

वीर्येण भरतस्यासौ मन्त्रमुग्धश्च तिष्ठति ।
स्वानुरूपं तदाकारं दृष्ट्वा तस्मिन् स शङ्कते ॥८२॥

समीपवर्त्तिनीं नम्रां तापसीं शिशुरक्षिकाम् ।
पृष्टवानागमं तस्य पौरवस्य नृपस्तदा ॥८३॥

तिरस्कृता तथा भर्त्रा मात्रा मेनकया समम् ।
प्राप्ताश्रमं मुने: पूतं स्वर्गस्थं रमणीयकम् ॥८४॥

प्रसूतो भरतश्चात्र नामधेयं स्वमाप्तवान् ।
चक्रवर्तिनृपाणां स लक्षणै: सकलै र्युत: ॥८५॥

पृच्छेयं तापसीं चास्य मातरं नामधेयत: ।
यदि, मां मंस्यते चैषा समुदाचार–वर्जितम् ॥८६॥

पश्य शकुन्तलावण्यं सर्वदमन पुत्रक ।
प्रोच्चै: समीपदेशस्था प्रावोचत् तापसी तदा ॥८७॥

कुत्र वा मम मातेति भरतो मातृवत्सल: ।
सदृष्टिक्षेपमाह स्म सहर्षं सोत्सुकं तदा ॥८८॥

शकुन्तस्य मयूरस्य पाणौ न्यस्तस्य बालक ।
भणित: पश्य लावण्यं नामधेयेन वञ्चित: ॥८९।

किन्नु मातास्य बालस्य कण्वपुत्री शकुन्तला ।

भवेद्वा नामसादृश्यं राजा चेतसि शङ्कते ॥९०॥

मणिबन्धाच्च गामस्य रक्षाकारण्डकं गतम् ।
समीपस्थं च तद्राजा पस्पर्शाज्ञानतो वशी ॥९१॥

विमर्दात् सिंहशावस्य परिभ्रष्टं करण्डकम् ।
अविकारं च तद् दृष्ट्वा तापस्यौ विस्मयं गते ॥९२॥

एषाऽपराजिता नाम समये जातकर्मणः ।
मारीचेनौषधि र्दत्ता भाषतेन्यतरा तयोः ॥९३॥

वर्जयित्वा किलैतां नु नात्मानं पितरौ तथा ।
गृह्णाति कश्चिदप्यन्यः पतितां पृथिवीपते ॥९४॥

गृह्णाति पुरुषोन्यश्चेत् स्पृश्यत्येतामथापि वा ।
मारीचस्य प्रभावाच्च सर्पो भूत्वा दशत्यमुम् ॥९५॥

अयं शकुन्तलासूनुरेतज्ज्ञात्वा महीपतिः ।
हर्षपूर्णेन चित्तेन समालिङ्गितवान् शिशुम् ॥९६॥

शकुन्तला प्रसन्नाभूत् तापस्ये महति स्थिता ।
विना भूपं कृशी—भूता मुनिवासो—निवासिनी ॥९७॥

ततः प्रमुदिताः सर्वे मर्त्यलोकं प्रतस्थिरे ।
रत्नपूर्णां सुसस्याढ्यां चिरं पृथ्वीमभुञ्जत ॥९८॥

दौःष्यन्ते र्भरतस्यैव भूखण्डो महानयम् ।
समाख्यां भारतं वर्षं विविदे पावनीमिति ॥९९॥

मनसि वचसि पूता ज्ञानभारेण नम्राः सततमुदितचित्ताः सानुकम्पाश्च सन्तः ।
कृतनतिततिकोऽहं प्रार्थये तानभिज्ञान् गुणगणरतयस्ते चापलं मे क्षमन्ताम् ॥१००॥

ग्रन्थ--समीक्षा

"वैदिकसङ्ग्रहः"

लेखकः }—डॉ० कृष्णलालः,
प्रकाशकः }८/११, रूप नगर, दिल्ली-७

कतिपयवर्षेभ्यः प्राक् शिञ्जारववत् मधुरकोमल-कान्तपदेन शिञ्जारवनाम्ना गेयकाव्यसंग्रहेण मनाक् परिचितः 'नादान' इति साहित्यिकनामा श्रीकृष्णलालमहाभागः क्रमेण दिनपरार्धच्छायामिव वृद्धिमतीं मैत्रीं प्राप्तः। "तुङ्गत्वमितरा नाद्रौ नेदं सिन्धावगाधता" इति न्यायेन, "कविषु न खलु पण्डितता प्रायः कविता न पण्डितेषु तथा" इति अपारमार्थिकानां गतानुगतिकानां मतम्। गच्छता कालेन परमसुहृदः कृष्णलालस्य कविवरस्य डाक्टरोपाधिलाभेन तथा दिल्लीविश्वविद्यालयस्य संस्कृतविभागे 'प्रवाचक'—पदारोहणेन च दूरतोऽनुमितमासीत् कवित्वसमगुणं पाण्डित्यम्। ११-४-७५ दिनाङ्के तेन परमात्मीयतया समर्पितं वैदिकसङ्ग्रहं प्राप्य यथावसरं पठित्वा च सुष्ठु विज्ञाता कवित्व-पाण्डित्यवैयधिकरण्यन्यायस्य भ्रममूलकता।

न खलु सम्प्रति प्राक्तना गुरुकुलच्छात्रा इव वैदिककुलीनाः तदितरे वा आधुनिका वेदस्य विविदिषवः ओंकारादि शमन्तं साकल्येन वेदाध्ययनं कर्तुं पारयन्ति समयाद्यभावात्। तथापि महती खलु वेदविषयिणी विविदिषा सर्वत्र संस्कृतच्छात्रेषु (तदितरेष्वपि) जागर्ति। ईदृशाम् अभिनवजिज्ञासूनां कृते मैक्डोनेल-पीटरसन-प्रभृतिभिः पाश्चात्यपण्डितैः प्रकाशितपूर्वाणि वैदिकसूक्तसंकलनात्मकानि पुस्तकानि एतावत्कालपर्यन्तं सर्वत्र भारतीयविश्वविद्यालयेषु सुप्रचलितान्यासन् सन्ति च। स्वातन्त्र्योदयानन्तरं भारतीयच्छात्राणां सुखबोधार्थं भारतीयैः वेदपण्डितैः प्रकाशिताः कालोचिताः वैदिकसङ्ग्रहा अपेक्षिता आसन्। तदनुसारं डा० कृष्णलालमहाशयेन संकलितः दैवतपरिचयेन पदविवरणेन विविधपण्डितवर मतान्तरनिवेदनेन हिन्दी-पद्यगद्यानुवादेन च सर्वथा समलङ्कृतोऽयं "वैदिकसङ्ग्रहः" सर्वेषां नूतनच्छात्राणां कृते महते उपकाराय कल्पेत इति बाढं श्रद्दध्महे। अस्य वैदिकसङ्ग्रहस्य प्रकाशनेन भृशं खलूपकृताः सर्वे वेदच्छात्राः डा० कृष्णलालमहाशयेन। हिन्दीभाषीयप्रदेशान्तर्भूतेषु विश्वविद्यालयेषु एम्० ए० परीक्षाध्ययनक्रमे सर्वथाऽन्तर्भावम् अर्हति डा० कृष्णलालमहाशयस्यायं "वैदिकसङ्ग्रहः"।

समीक्षाकः – श्रीधरभास्करवर्णेकरः, एम० ए०, डी० लिट्
संस्कृतविभागाध्यक्षः,
नागपुरविश्वविद्यालयः नागपुरम्।

कविदृष्टं नभः

★

मूलम्—कन्नडभाषायाम् "कविकण्डागस"—इति शीर्षकेण—एम्. आर्. अनन्त नरसिंहः । अनुवादयिता—जगन्नाथः, बी० ए० तृतीय वर्षः, महाराज कालेज, मैसूरु ।

आस्तेऽस्तशैले नभोराजः,
वायुर्वाति शीतः कृतोपवीजः
परिमलसङ्घाते कविं स्पृशति सति
नीलं नभो रक्तं भवति ।
पङ्कजवल्लभविरहे सत्यसहनीये,
पश्यति कविः, मित्रः पतत्यब्धौ विशालकाये !
जलधिदत्तार्घ्यपाद्यादौ स्वीकृते सति—
नीलं नभोऽत्र रक्तं भवति !
कुपितोऽयं - "अरे ! सुवर्णशोभा गतवती ?"
खे श्वेतपथिकपरिषदागतवती ।
एवं पश्यति—शिशिरकरगुरुतरवैभवं—
रजतकिरणविस्मितसकललोकातिजवम् ।
मृगलाञ्छनामृतकिरणव्रातसिञ्चने सति
पुलकितोऽयं कविः खमालोकयति
"शुक्रमपि चन्द्रेण स्पर्धमानं मन्ये
श्वेतं भान्तं"— न विवदन्त अन्ये ।
नभसि नक्षत्राणि देदीप्यन्ते
चन्द्रो राजा, विदुष्यस्तारारराजन्ते ।
आस्थानमाकाशं—राजकार्यं मन्यतेऽयं,
एवं स्थितिस्तनुतेऽस्य विस्मयम् !

ध्रुवनक्षत्रन्तु द्वारपालको निशि—

सप्तर्षय उपविशन्त्युत्तरस्यां दिशि,

पूज्यान् वृद्धान् पश्यति कविः

दृष्टशौर्यभूषितजनगणच्छविः !

शशपताका शोभते—

श्वेतजलधरश्वेतगरुत्परिषन्मोदते ।

उदपतन्नभसि रभसया गत्या

कविरभूद् युतश्चकितया मत्या !

चन्द्रसान्द्रप्रभायां वर्धितायां सत्यां

पश्यति कविर्लोचनकमनीयं नृत्यम्

चित्रमेतत् ! तडित्वन्तः क्रीडन्ति

राज्ञः परितस्ताराः पौरा भवन्ति !

संभ्रमति कविर्निशेशनर्तकान् दृष्ट्वा

आवृण्वन्ति समेते नीलं कृत्वा ।

कादम्बिनी कौमुदीमाच्छादयति !

दृष्ट्वा कविः पतति, सङ्कटं भवति ।

झटिति कम्पते नभः, कविरपि—

किमवतरति स्ववाहनात् सुरपतिरपि ?

गाढनीलमाकाशं—धावत्येष निवासं—

वर्षा वर्षति भूमिमब्धुं कर्तुमिव सरभसम् ।

एवं सौन्दर्यलहरीकुतुकः कविः सगौरवं

पश्यति नीलमेघस्थानवैभवम् ।

पुण्याद् दृष्टोऽयमिति विभाव्य

धन्यं त्वं कविलिखितं भोः काव्य !

निजपुण्यावलोकितरुचिरशिशिरकरविलासं

निजप्रतिभया प्रसारयामीति सहासं

निजलेखनीं पश्यति स्मितवदनः—

निजकराभ्यां लिखितुं सन्तोषसदनः ॥

SPEECH DELIVERED BY

Prof. S. NURUL HASAN

Education Minister, Government of India, on the eve of Sanskrit Day Celebration organizep under the joint auspices of Akhil Bharatiya Sanskrit Sahitya Sammelan and Shri Lal Bahadur Sanskrit Kendriya Sanskrit Vidyapeth on 21st August 1975 (Sravani Purnima Day) at New Delhi.

Respected Vice President, my friend Prof. Yadav, Honorable Members of Parliament and friends.

I am specially pleased to join you on this occasion of the Sanskrit Day. Since the year 1969, when it was decided that on the day of Shravani Purnima, we may recapitulate the greatness of Sanskrit, this day is getting more and more significant and now it is celebrated in all Schools, colleges and cities. This is the right opportunity to reiterate the fact that Sanskrit has an important place in our country's civilization and for its unity. As it is in all ancient cultures, our culture had also several things which were relevant to those ancient times, out of which many lost their importance one-by-one as the time passed. But some of these have survived and still continue to flourish with the passage of time. This gives strength and individuality to our countrymen and make them feel that in spite of all the changes that have overtaken our society, we have been able to maintain our fundamental values which go to form the Indian in us. Only Sanskrit and no other language has succeeded in the technique of propagating these values. Unfortunately, I am not conversant with that form of Hindi which goes by that name now-a-days. However, to the extent to which I know it, I can say that a study of the History of Hindi language will reveal deep impact of Sanskrit not only in its word-formation but also in the ideas and it is most apparent in the thought progress. This euaqlly holds good in the case of all other Indian languages. That is why, when we celebrate the Sanskrit Day, people speaking different languages are brought together on the same platform and we gain inspiration to make greater strides. As Mahatma Gandhi said, we should keep the windows of our minds wide open to receive new ideas, we welcome fresh air from all sides but we do not want to be swept off our feet by a storm. What is it that keeps us firm to the ground ? Probably nothing other than Sanskrit helps us stick to the ground. We do want that our country should make quick progress in new fields of Science and Technology, because we know that the objective of eradicating poverty in our country cannot be achieved without either of them. But at the same time, we have also decided that we shall always keep in our minds the importance of Sanskrit. This objective has been incorporated in the National Policy Resolution on Education which has

ध्रुवनक्षत्रन्तु द्वारपालको निशि—

सप्तर्षय उपविशन्त्युत्तरस्यां दिशि,

पूज्यान् वृद्धान् पश्यति कविः

दृष्टशौर्यभूषितजनगणच्छविः !

शशपताका शोभते—

श्वेतजलधरश्वेतगरुत्परिषन्मोदते ।

उदपतन्नभसि रभसया गत्या

कविरभूद् युतश्चकितया मत्या !

चन्द्रसान्द्रप्रभायां वर्धितायां सत्यां

पश्यति कविर्लोचनकमनीयं नृत्यम्

चित्रमेतत् ! तडित्वन्तः क्रीडन्ति

राज्ञः परितस्ताराः पौरा भवन्ति !

संभ्रमति कविर्निशेशनर्तकान् दृष्ट्वा

आवृण्वन्ति समेते नीलं कृत्वा ।

कादम्बिनी कौमुदीमाच्छादयति !

दृष्ट्वा कविः पतति, सङ्कटं भवति ।

झटिति कम्पते नभः, कविरपि—

किमवतरति स्ववाहनात् सुरपतिरपि ?

गाढनीलमाकाशं—धावत्येष निवासं—

वर्षा वर्षति भूमिमव्धुं कर्तुमिव सरभसम् ।

एवं सौन्दर्यलहरीकुतुकः कविः सगौरवं

पश्यति नीलमेघस्थानवैभवम् ।

पुण्याद् दृष्टोऽयमिति विभाव्य

धन्यं त्वं कविलिखितं भोः काव्य !

निजपुण्यावलोकितरुचिरशिशिरकरविलासं

निजप्रतिभया प्रसारयामीति सहासं

निजलेखनीं पश्यति स्मितवदनः—

निजकराभ्यां लिखितुं सन्तोषसदनः ॥

SPEECH DELIVERED BY

Prof. S. NURUL HASAN

Education Minister, Government of India, on the eve of Sanskrit Day Celebration organizep under the joint auspices of Akhil Bharatiya Sanskrit Sahitya Sammelan and Shri Lal Bahadur Sanskrit Kendriya Sanskrit Vidyapeth on 21st August 1975 (Sravani Purnima Day) at New Delhi.

Respected Vice President, my friend Prof. Yadav, Honorable Members of Parliament and friends.

I am specially pleased to join you on this occasion of the Sanskrit Day. Since the year 1969, when it was decided that on the day of Shravani Purnima, we may recapitulate the greatness of Sanskrit, this day is getting more and more significant and now it is celebrated in all Schools, colleges and cities. This is the right opportunity to reiterate the fact that Sans krit has an important place in our country's civilization and for its unity. As it is in all ancient cultures, our culture had also several things which were relevant to those ancient times, out of which many lost their importance one-by-one as the time passed. But some of these have survived and still continue to flourish with the passage of time. This gives strength and individuality to our countrymen and make them feel that in spite of all the changes that have overtaken our society, we have been able to maintain our fundamental values which go to form the Indian in us. Only Sanskrit and no other language has succeeded in the technique of propagating these values. Unfortunately, I am not conversant with that form of Hindi which goes by that name now-a-days. However, to the extent to which I know it, I can say that a study of the History of Hindi language will reveal deep impact of Sanskrit not only in its word-formation but also in the ideas and it is most apparent in the thought progress. This euaqlly holds good in the case of all other Indian languages. That is why, when we celebrate the Sanskrit Day, people speaking different languages are brought together on the same platform and we gain inspiration to make greater strides. As Mahatma Gandhi said, we should keep the windows of our minds wide open to receive new ideas, we welcome fresh air from all sides but we do not want to be swept off our feet by a storm. What is it that keeps us firm to the ground ? Probably nothing other than Sanskrit helps us stick to the ground. We do want that our country should make quick progress in new fields of Science and Technology, because we know that the objective of eradicating poverty in our country cannot be achieved without either of them. But at the same time, we have also decided that we shall always keep in our minds the importance of Sanskrit. This objective has been incorporated in the National Policy Resolution on Education which has

been approved by both the Houses of Parlia ment.

My colleague Prof. Yadav has already briefly stated the various activities of my Ministry in connection with the propagation of Sanskrit. But at the same time, I would like to say that if any new scheme is brought to our notice which is not covered by the existing ones, I shall be very much pleased and we shall try to implement it as far as possible. Today, when our young men have started demanding for that form of education which would provide them with job, one would like to say that while it is true that the aim of education is to provide livelyhood, it is all the more true that it has to aim at making better human beings and better Indians. Sanskrit not only serves both these ends, but also improves our way of thinking aud contributes to a balance in our personality controlling the waverings of our minds.

The study of Sanskrit is the study of classical languages. In this language every word is presented in its particular form and it has got a special importance. It is not possible to change it, alter it, or mutilate it according to one's wish. So, I very much desire that such methods should be evolved so as to learn Sanskrit as quickly as possible, so that an ordinary student and even an uninitiated like me could learn it if he wants. But I do not like to see Sanskrit lose its own discipline in the name of simplification. There are very few things that have come down to us which can discipline our intellect. Sanskrit at least disciplines our thinking and when we want to control the waverings of our minds, Sanskrit can come to our aid.

"JAI HIND"

दूरभाष : 344761

अखिलभारतीयसंस्कृतसाहित्यसम्मेलनस्य

महत्वपूर्णानि प्रकाशनानि

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(विक्रेताओं को २५% कमीशन)

संस्कृतरत्नाकरस्य स्वामित्वादिकं विवरणम्

संस्कृत रत्नाकर के स्वामित्व का विवरण

१. प्रकाशनस्थानम् (१८ थियेटर कम्युनिकेशन बिल्डिंग कनाट प्लेस, नई दिल्ली-१)

२. प्रकाशनावधि (त्रैमासिक)

३. मुद्रकः (डा० गोस्वामी गिरिधारीलालः)
नागरिकता (भारतीया)

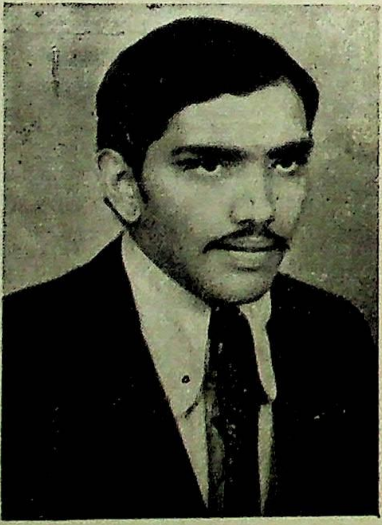
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नागरिकता (भारतीया)
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६. स्वामित्वम् (अखिलभारतीय संस्कृत-साहित्य-सम्मेलनस्य)
मया डा० गोस्वामीगिरिधारीलालेनोद्घोष्यते ममाधिकमज्ञानस्य तथा विश्वासस्यानुसारेण पूर्वोक्तविवरणं सत्यमस्ति ।

डा० गोस्वामी गिरिधारीलाल

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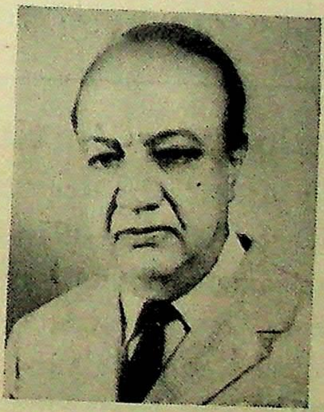
The STUDENTS' MAGAZI

VOL. XXXXIII APRIL 1976 N

Three Vice-Chancellors from Northern India



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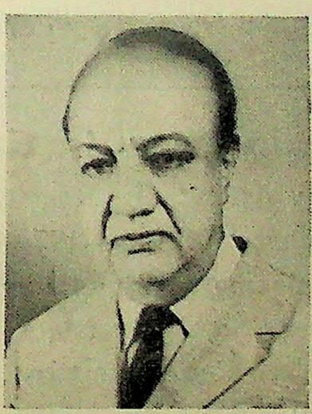
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(Approved for all educational institutions in India)

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M. C. JOLLY

OFFICES :
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CONTENTS

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Contributions, letters and photographs are invited on all topics of interest for the youth. All manuscripts must be written legibly and on one side of the paper only and be signed by the writer and contain his address. If the writer does not desire his name to be published, he should say so. The Editor does not hold himself responsible for opinions expressed in the contributions. Rejected manuscripts will be returned if they are accompanied by the necessary stamp or stamps.

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EDITORIAL

The World's Progress in a Century

With the advent of steam and electricity we have annihilated the difficulties of space and distance. When Napoleon was retreating in headlong fashion from Moscow, it took him 312 hours to complete the last leg of his journey from Vilna to Paris. Any traveler can now do it in less than 48 hours by rail road or 8 hours by airplane. We cross the ocean in five days, where a century ago it took two months. We fly by airplane from one city to another, from one country to another, in a few hours' time. Our fast mails go by airplane. In our automobiles we pass from state to state and see in a day more than our grandfathers could have covered in a month. By cable and wireless we are in immediate and constant touch with the uttermost parts of the earth. With our own voices we talk to our friends a thousand miles away. Seated in our own libraries we hear concerts and lectures that are hurled to us through the air from 1000 Km. or more away. Events that few could witness are brought to the whole human race on the celluloid film; we see the Queen of England walk through Westminister Abbey to lay a wreath on the tomb of the unknown solidier, and we see and hear our Prime Minister Mrs Indira Gandhi speaking in Moscow.

A hundred years' ago it is conceivable that a man might acquire and digest a fairly substantial proportion of the body of human knowledge. At least he could easily find a point of orientation from which he could intelligently survey the course, and keep up with the progress of the march. Today this is utterly impossible. In the growing complexity of knowledge one can scarcely find his way. Whole groups of conclusions must be accepted without analysis examination, and most of the departments of learning we cannot even enter.

Will this intricate machinery which man has built up and this vast body of knowledge which he has appropriated be the servant of the race, or will it be a Frankenstein monster that will slay its own maker? In brief, science has multiplied man's physical powers ten-thousandfold and in like ratio has increased his capacity both for construction and destruction. How is that capacity to be used in the future? How can we hold in check the increasing physical power of disruptive influences? Have we spiritual assets enough to counterbalance the new forces? How can we breed a greater average intelligence? Can education run fast enough, not only to overcome the lead which science has obtained, but to keep abreast in the race?

These are ugly questions and they carry with them a perilous significance. They are hurled as a challenge to our generation, and upon their answer depends the whole future of the race. And what are the answers? Let us be perfectly frank about the matter. No intelligent person in my generation—if for a moment I may associate myself with the elder statesman—pretends to know. We are wandering in heart-breaking perplexity, swamped with the paraphernalia of living, weighed down by mountains of facts, trying to find some sure way out of this jungle of machinery and untamed powers. And the tragedy of it all is that there was a time when we thought we knew the answer to the riddles that this modern life of ours was propounding. Most of us were fairly confident of the result, fairly easy about the future. We talked glibly of the direction and goal of human evolution, and of the bright prospects of the race. But now we know that we did not know. We were misled by superficial hopes, blinded by false assumptions. With the present Emergency and with the introduction of 20 point programme, we are now treading safe to a successful goal. India is sure to make progress within a span of few years which the world failed to achieve in a century.

M. C. JOLLY

The Role of General Science in Our Day-To-Day Life

By Raj Kumar Thaman, M.A., B.T., Chandigarh

General Science is a course of scientific study and investigation which has its roots in the common experience of the children. It seeks to elucidate the general principles observable in nature without emphasizing the traditional division into specialized subjects until such time as is warranted by the increasing complexity of the field of investigation and by the intellectual progress of the pupils. It deals with the various branches of science in a correlated and integrated manner. Moreover, it is not a collection of topics from different branches of science but a homogeneous study.

General Science stands for general education to every individual. In other words it can also be interpreted as 'Everyday Science for everybody'. It is not scientists' Science. Its main function is to serve the needs of the common man. And this is, of course, the reason why it has been introduced as a compulsory subject from the Primary to the Higher Secondary stage in schools.

General Science does not benefit only a small minority of us but being based on broad humanistic lines becomes a part of our sound liberal education. It acquaints us with the knowledge of fundamental principles and concepts of science useful to all in their daily life. It imparts us knowledge regarding plants, animals and their interdependence, the natural phenomena, the origin and evolution of plants and animals, the origin of the earth, the moon and all that. The knowledge, as such, imparted by general science, can be utilized by us in our daily life.

Is also trains us in certain skills. The skill in experimentation helps in the handling of apparatus and instruments, and preserving chemicals, specimens etc. The constructional skill includes manufacturing apparatus and repairing certain instruments. With this skill we can improve simple instruments and repair appliances of daily use.

For example, for a slight defect in our bicycle here or there we need not run to a cycle-repair shop. We could easily manage to remove such small defects ourselves.

General Science prepares a background for us to develop certain abilities. Ability to sense, organise, interpret, analyse or generalize a problem, ability to predict from a given data, ability to locate reliable and necessary information from appropriate sources, ability to discuss, argue and express using scientific terminology and ability to improvise and manipulate instruments are such as we could not help pointing out here. It is these abilities which can bring about development on the academic side.

Scientific attitudes are the most important outcomes of the study of this science. This makes us critical in observation and thought, openminded, objective in approach

to multifarious problems, curious to know more about the things around us, unbiased and impartial in judgements, respectful to other's points of view and ready to change our decision on the basis of new and convincing evidence, etc., etc.

It is, again, General Science which inculcates certain socially desirable habits in us. Honesty, truth, tolerance, self-confidence and self-reliance are some of such habits. It is clear that we lack these virtues although they are badly needed,

It stimulates in us some interest in scientific literature, scientific hobbies, vocational fields and nature. It enables us to appreciate the contribution ot science to the progress of civilizations, the adventures of scientists, natural phenomena and scientific methods.

It provides us with knowledge and training in different types of hobbies and other scientific activities. For example, we can prepare articles of daily use such as inks, soaps, powders, oils, polishes, creams and juices. In addition to these, we can engage ourselves in some useful activities or hobbies like gardening, maintenance of acquarium and other live-stock, etc., etc.

Above all, it acquaints us with the laws of health and hygiene. In addition to it, it gives us training in healthful living. As a result of it, we come to know of the laws that promote better living. From its study we come to know as to how we can improve our surroundings, take care of our bodies and thereby improve our standards of living. It supplies to us information regarding the ways and means of the prevention and eradication of diseases and thus enabling us to achieve greater and nobler success in life.

ADVICE TO YOUTH

To Youth I have but three words of counsel—Work, Work, Work.

BISMARCH

Never be a Coward.
In the cause of right,
Be a valiant soldier,
In the world's good fight.
In the fight with meanness.
With the grant wrong,
For God, for Right, for Justice,
Battle hard and strong.

Openings For Business

Write through the Students' Magazine

Paints, Colours and Varnishes.

(1284)—A Glasgow firm manufacturing paints, colours and varnishes desires to appoint agents in India.

Myrabolans, Beeswax and Asafetida.

(1286)—A firm in Lahore desires to be placed in communication with importers of myrabolans, beeswax and asafetida in the United States.

Kapok and Goat-Hair.

(1287)—A firm in Hamburg desires to be placed in communication with shippers of kapok and goat-hair.

Wrapping Paper.

(1288)—A limited company about to manufacture "Kraft" wrapping paper, both glazed and unglazed, desires to be placed in communication with leading firms in Calcutta, Bombay, Madras, Karachi and Rangoon, in a position to handle such goods either on a commission basis or by direct purchase.

Perfumery.

(1289)—An English firm of manufacturers and exporters of perfumery desires to appoint agents in Calcutta, Karachi, Delhi, Amritsar, and Rangoon.

Fish Oil and Guano.

(1290)—A Government officer desires to be placed in communication with purchasers of fish oil and guano in Calcutta, Bombay, Karachi and other important centres outside Madras.

Matches.

(1291)—A London match company desires to appoint a first class agent in West Bengal for the sale of safety and sulphur matches of English, Swedish and Belgium manufacture.

Kapok.

(1292)—A dealer in Amsterdam desires to be placed in communication with actual producers of or first-hand dealers in kapok.

Copper.

(1293)—A firm in Japan desires to be placed in communication with importers of copper.

Indian Produce.

(1295)—A firm in Japan desires to be placed in communication with sellers of gunny bags, palmyra fibre, bristles, rapeseed cake, and waste spinning bands.

Caster Oil.

(1297)—A firm in Tasmania desires to be placed in communication with shippers of castor oil.

Bedsteads.

(1298)—British firm desires to be placed in communication with buyers of bedsteads in Baroda, Ahmedabad and Hyderabad (Deccan).

Grey Peas.

(1302)—A firm in Marseilles desires to be placed in communication with sellers of grey peas in the Bombay Presidency.

Ochre, Fuller's Earth, and Gypsum.

(1303)—A firm in Ajmer desires to be placed in communication with purchasers of yellow ochre, fuller's earth and gypsum.

Hides and Skins, Oilseeds and Myrobalan.

(1304)—A firm in Trieste desires to be placed in communication with shippers of hides and skins, oilseeds of all sorts, myrobolans and incense.

Bentwood Furniture.

(1305)—A firm in Hamburg desires to be placed in communication with importers of bentwood, furniture in Calcutta, Bombay, Madras, Karachi and Rangoon.

Corks.

(1306)—A firm in Paris is desirous of being placed in communication with importers of corks.

Children's Clothing.

(1308)—A Coventry firm manufacturing children's frocks, millinery, etc., desires to appoint agents in Calcutta, Bombay, Madras, Karachi and Rangoon.

The Morn of Youth

By Thakur Jay, Kirpalaney, Karachi.

The buds were bloaming, koels singing shy,
Green ever grew the nature in joy,
The spring danced with all its hound.
Unto the tune of the Beloveds sound.

Alone she went at break of Morn'
To stream afar, with a pitcher in arm,
The bright river on the rills were glancing.
And the sumptuous peacocks in jungle dancing.

Full with pitcher, see her coming,
Through the bloaming, the youtful spring,
With scorn it jest her youth asleep,
The maidens crown, seventeens bloaming deep.

With wounded pride her youth's bloaming heap,
Burst through her blouse and outward peep,
The buttons unfold the bosom fair.
The beauty of youthful dawn, the golden pair.

Unfolded gets her sari, it drops down her arm.
Star amidst clouds shine her bare form,
The youth through her bare waist,
Proudly mocks at nature the virgin chaste.

Now a moth whispers in her ear,
Message of youth, the spring dear,
A ware she becomes of the situation awf'
The knowledge of youth, the virgin laughs.

Full of joy, first glance of youth.
Around she gaze her eyes to sooth,
The water drops down her picture shy,
Sparkling jewels adorn her wetted thigh.

Why maiden proud, Thy sense a Waste
The glimpse of youth, that doth virgin blush,
The youth is flimsy, t's a passing quest,
The autumn is nigh, with a roaring flush.

Youth is exciting, full of care,
The blooming bud a thorn doth bear,
Let flower be smelt, but of thorn beware,
In ecstasy of youth, a love lorn leads no where.

Abusing the Time

By Principal Mrs. K. Chand Jolly, B.A., B. Ed., Haryana Public School, Ambala

We generally see, that, when time falls heavily upon us, we find no other go, but to kill it, by going to some theatre, enjoying some pleasant picture, reading some novel full of Love and Romance, or playing the Cards. This is called abusing the time. Why not, utilize it in some other better way. If you love nature, go to some beautiful garden and admire the natural beauty. Enjoy the glittering tops of hills covered with Snow and hear the pleasing tunes of the brooks. And when the morning breeze blows, how nice it is to see, the daffodils, by the side of the brook, dancing in the air. Nature cost you nothing and yet ! pays you a great deal in return.

Have you ever enjoyed passing clouds ? The reply comes in negative, I suppose. Have you ever noticed, the dancing of butterflies ? Have you ever cared to hear the beautiful song of cuckoo ? If not, what have you enjoyed then ? You feel satisfied, because you have filled your photo album with the photos of cinema actresses; you are at ease, because you have finished your novels in no time; you do not worry because you were in a club for the whole day. This is not your goal.

You think that you are idle and you have nothing to do, you know that "An idle brain is the devil's workshop," and therefore, you must do something. Quite true indeed ! And Ah, what a nice idea ! ! But do something, which you think, will pay you in the long run; which may bring some fruit for you.

If you are a stamp-collector, put your heart and soul in it. If you like photo collecting, take a keen interest in it. But the thing is that, these are very costly hobbies, and moreover, their consequences are disasterous.

If you are devoid of any hobby, why not learn the art of writing, rather than, killing the time, in other ways. Choose a subject and think multiple times before you jot down something. After you have jotted down some-thing see, if you can re-place some lines by beautiful couplets and nice quotations, chosen from some novel. After you have done all this, throw the piece to a friend of yours, who may have some idea of writing of course-and get some hints from him. By this method, you improve the art of writing. When you are clever enough to write certain good pieces, you get them published in some paper or magazine. And then.........what a joy indeed ! You see your article published with your name in block letters, and your friends congratulating you on your writing such a nice article and then how happy you feel in your heart of hearts. Is this not a nice idea of utilizing the time in the better way ?

If you are yet a child and have not attained maturity, have a heart for study; if you are a young boy, have some nice hobby; if you are a grown up man, enjoy your leisure with your children. But my dear readers, do anything you like rather than "abusing the time."

SCOUTING

Uses of Staves

By Major W. P. Pakenham Walsh R. E., London

In this article I propose to deal with the various positions of the scout himself, whether with or without staves.

First of all there are two position when staves are not carried—"Alert" and "at ease" The former corresponds to the military positions of "Attention' (सावधान) and in it the arms should be to the sides, very slighty bent at the elbows, fists slighty closed, and thumbs to the seams of the shorts, heels together, head and shoulders wellback, knees braced. The stiff rigidity of the military positions of "attention" should not be aimed at in case of scouts. When at the "Alert" no movement whatever should be permitted, but, on the other hand boys should be kept in this position only for very short periods, and under no circumstances should they be kept at the "Alert" during lectures or orations.

When it is desired to relax the "Alert" position, the command "At Ease" is given, when the scout carries off his left foot about half a pace to the left, and folds his arms behind his waist. After smartly assuming this position he is then at liberty to move about in any way he likes, so long as he does not leave his place in the ranks. It should be noted that there is no such thing as the military "Stand at ease" in the Scouts. In the latter, the soldier remains more are less rigidly in the position and cannot move about till he gets the world "Easy." There is no "Stand at ease" in the Scouts, and the command "At Ease" indicates a passage from "Alert," through the "Stand at ease" position to the condition of Easy." In the Scout the vast bulk of the time on parade when not in motion should be "At Ease."

In the corresponding position for "Alert" and "At Ease" when staves are carried, the butt of the staff should be in the hollow of the right shoe, while the upper portion should be against the shoulder at the "Alert," and allowed to fall forward to the comfortable extent of the arm when "At Ease." Here it should be stated that in nearly all positions the hand should hold the staff at the point of balance, and seldom moved up or down it. It should be noted that the command "Alert" is given to bring the scout to that position from "At Ease" or "Sit at Ease," but when the staff is in other positions the correct command is "Order staves.'

The "Sit at Ease" should be used whenever it is desired to speak to the boys for more than a few minutes and when it is undesirable for them to squat on the ground. It should be used as often as possible. The Chief always ask for it before he will address boys. The staff is placed between the legs, its butt resting on the ground, and the hands clasping it near the top, while the elbows rest on the bent knees. The body is in a squatting posture. It is most important that the staff should pass under one or other of the buttocks, and not

centrally under the "fork" where harm may be done.

"Trail Staves" is the usual, and most comfortable way of carrying the staff when on the move. It should be carried absolutely level with the ground, with the hand at the point of balance. It is a good thing for scouts to make a nich in their staves at this point so that it can be readily found.

"Slope Staves" is used when marching in close formation, especially at ceremonial. It was carried in this way during the grand march at the Jamboree at Wembley in 1924. The staff is simply raised up, without shifting the hand, and rested across the SAME shoulder at a comfortable angle. It is not changed over to the other shoulder as in the military "Slope Arms" and it should be done in one motion. "Drill by numbers" is not done in any of the scout movements except in the "Rest on Staves" (see below).

"Support Staves" is used when moving short distance, or when passing through a crowd in single file. The staff is held diagonally across the body supported in the croo of the right arm. The ends should not project more than is necessary beyond the right shoulder or left leg, or may hit people to each side. The "Secure Staves" is only used when marching in procession at funerals. It is done by rotating the staff till the butt is tucked under the armpit, and the tip points to the ground in front, much as a walking-stick is often carried. "Rest on Staves" is, as has already been said the only movement done "by numbers." It is done when lining the route at funerals, and therefore should be done accurately and reverntly, but need only be practised when required. It is done in three motions.

(1) From the "Alert" place the staff between the feet in an upright position, sliding the hand up till it is level with the breast.

(2) Bring the other hand with a slow circling motion, grasping the staff with it just below the right hand at the same time squaring and raising the elbows.

(3) Lower the head. It should be noted that a position called "Present Staves" which is to be found described as a salute in some of the other book on Scouting, was abolished at the request of His Majesty the King Emperor himself, as it frightened horses. It should not be used.

Forget it !

By Mahipatram M. Bhatt.

Forget the salander you have heard,
Forget the hasty unkind word ;
Forget the querrel and the cause,
Forget the whole affair because.
Forgetting is the only way,
That always brings a happy day.

* * * *

Forget to wander when it blasts,
Forget the face that's ever' ghasts;
Forget the Future, forget the Past,
Forget the man that's ever fast;
Forgetting is the only way
That always brings a happy day.

Disease of Money Making

By Principal Indira Kumari, D. M. School, Urmar (Punjab)

Nothing could be more injudicious than the plans or the methods and endeavours of money making. The curse of our age is an eternal desire to grow rich rapidly and to make money without working honestly for it; but whether you dabble in the transaction of expenditure or invest in companies, you are as surely sowing the wind to reap the whrilwind as if you staked your all on the chances of misery.

In the mad race for wealth, men throw aside their keen sense of honour and women their natural delicacy. Alas, for the student if he too be seized with this prevailing plague ! he may then bid farewell to all the hope of self-culture, deep thought aud pure life. The excess to which the master-passion is carried prevents our just and natural estimate of happiness, forbids our lot and nips in the bud our noble ecstacy. When that which gives command over some physical comforts becomes the object of intenser desire than all blessings intellectual and moral, we live to get rich, instead of getting rich that we may live. The mere lapse of years is not life: to eat, drink and sleep: to be exposed to the darkness and the light, to turn the wheel of wealth, to turn reason our book-keeper, and turn thought into an implement of trade—this is not life.

Life is given to the man to make the best use of it and build up our faculties, mental, physical and aesthetic. But man is an offender and turns a deaf ear to all these instincts. A man's conduct in life will necessarily, to a great extent, depend upon his objects in life. The worm which crawls along the earth has no idea of the delight and wholesomeness of the loftier air. If a man's standard is low he attains it without effort. If we would lead a worthy life it is clear, then, that we must have a worthy aim. In other words we must set before ourselves a noble ideal. This is all that life needs.

Knowledge, truth, love, goodness and faith alone can give beauty to the soul of a man. The laugh that vibrates through the heart, the tears that freshen the dry washes within, the music that brings childhood back, the prayer that calls the future near, the doubt which makes men meditate, the death which startles us with mystery, the hardship which forces us to struggle, the anxiety that ends in trust, are the true nourishment of natural being. But do not these things, which penetrate to the very core of existence, find roots in the minds of the money-makers, and they are apt to fly or fade off from them. The money-makers hurry away from the occasions of sympathy into the superstitious retreat of self. It is neither ingenious nor pernicious but foolish. They escape from life into the pretended cares for a livelihood and die, at length busy as ever in preparing the means of living. To the pure all the things are pure and riches are of no use but of much good. But neither, is money-making of use or of good.

Preventive Medicine

By Dr. G. T. Werner Med. Director, Ruby Nelson Memorial Hospital, Jullundur

If a doctor is asked about preventive medicine in the 70s he will think—especially if he is trained in any Western country—that there are two approaches to this problem. In the highly civilized countries the picture will be quite different compared to developing countries. But you cannot confine yourself to only one of them. With the high speed of international travel and the close communications in trade and commerce both the highly developed and the under-developed world are linked together.

In Europe for instance preventive medicine starts getting at the roots of the diseases of modern civilization. In great studies the reasons and causes of cardiovascular diseases are being investigated. The main killer of modern men in America is the heart-attack, closely followed by cerebral strokes. Some of the high-risk factors causing these diseases are already known, such as over-eating, smoking, high fat-consumption, over-straining. The social insurances in the Western countries are spending huge amounts in investigating further causes of the heart attack. In many places hospitals have been opened with the sole purpose to serve as prevention against the main killer. Another disease which is worrying the West is lung-cancer. There is little doubt that smoking is one of the main contributing factors to this disease. So far the success in fighting the smoking habit is negligible and this will be an important task for the years to come. Ultimately the air pollution and the general pollution of country, soil and water is getting more and more important. It is a major task for the coming years to find better ways to dispose of sewerage, and to preserve nature and environments in order to ensure a healthy environment for man. In a country like India more basic problems have to be touched. Infective diseases like Malaria, Smallpox, Filariasis, Leprosy and Tuberculosis are being attacked through National Programs. In some fields good success has been achieved (e.g. Malaria, although this disease is coming up again), but the eradication of tuberculosis is far from being achieved. There are at present an estimated number of 8 million active cases in the country, 2 million are open cases which are highly infective. Tuberculosis can only be eliminated, if everybody learns the most simple facts of cleanliness and hygiene. So it is not only a medical, but also an educational problem.

Cleanliness is needed also for eradication of Cholera and other infective diseases, which still are affecting India. Two diseases which are common especially among children are tetanus and polio. Their prevention is possible through vaccinations. Vaccinations of all the children, especially in the rural areas and in the slums of the cities is an important preventive measure for the years to come.

The main problem in the preventive medicine however is and will be family-

planning. This will concern you and me equally, as over-population of the country means less food, less work, less supplies of any kind for you and me. We adopt frequently the attitude that the other people should practice family-planning, the poor ones, the labourers people, the farmers etc. But we must realise that family-planning does not concern somebody else, but every-one of us individually. Even if your own family is small, there will be your relatives, your servants, your neighbours, your dhobi, your watchman and so on. It is a duty and challenging task for everybody to practice and to advise family-planning. You cannot leave this job to the doctors or those people who are specilly assigned for this work. Only if you also realise the importance of family-planning for India, a real medical prevention can be done and a prosperous future of the country can be secured.

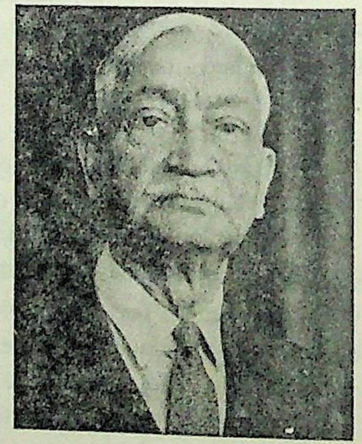
B. N. Chakravarty Passes Away

Haryana Governor, Birendra Narayan Chakravarty died at Raj Bhavan, Calcutta, on the night of March 26 following a severe heart attack. He was 71.

Mr. Chakravarty, who came to Calcutta after the Governors' Conference at New Delhi, was staying with his daughter in Ballygunge. He went to Raj Bhavan that night for dinner with West Bengal Governor A. D. Dias. While in Raj Bhavan. Mr. Chakravarty had a massive heart attack and died at about 9-45 p.m.

Mr. Chakravarty, who was born on December 20, 1904, was educated in Calcutta and London and joined the Indian Civil Service in 1929. He held various administrative posts under the Bengal Government and was its Finance Secretary from 1944 and Secretary to the Governor in 1947.

Then he went over to diplomatic service and was Counsellor in the Indian Embassy in Nanking in 1948 and was head of the Indian Liaison Mission in Tokyo and Political Adviser to the Supreme Commander, Allied Powers, Tokyo, in 1948-49. He returned to Delhi as Joint Secretary in the Ministry of External Affairs in 1949, was Commonwealth Secretary till 1951 and later took over as Ambassador to Netherlands for a term.



B. N. Chakravarty

The next year, Mr. Chakravarty was appointed as Senior Alternate Chairman, Neutral Nations Repatriation, Commission in Korea, and was Acting High Commissoner in London in 1954.

Between 1955 and 1962, Mr. Chakravarty was High Commissioner to Ceylon, Special Secretary in the Ministry of External Affairs and High Commissioner to Canada. He was then appointed India's representative to the 16th session of the United Nations General Assembly in 1961 aad served as India's Permanent Representative to the United Nations from 1962 to 1965.

He has been Governor of Haryana since September 1967.

He has to his credit a publication "India Speaks to America".

The Art of Salesmanship

By S. G. Rao, Delhi

The entire business world turns on effective salesmanship. It may be said that there is no magic in salesmanship; but it is a matter of daily experience that men and women who succeed quite well in other lines, do not make clever salesmen. Not all people can convert a casual visitor into a customer; nor can many turn an aimless enquiry into a profitable deal. The question arises, what constitutes real salesmanship ? It is proposed in this article, to supply a brief answer.

Salesmanship is an affair of psychology. No one can succeed at the selling counter unless he understands the social mind. A good salesman has the eyes of a lynx; he instinctively perceives the needs and tastes of his visitors. He observes much and studies personal eccentricities no less than popular fashions. It is therefore easy for him to influence, like a mesmerist, the people who come in contact with him. Very often he weans customers away from their original purpose, and shapes their tastes anew. This is no small thing to do; it requires a strong will combined with keen insight. One instance will suffice. The Principal of a College, who was a great philosopher but who was unfortunately often utterly absent-minded, walked into a bookshop at 4 one evening for a book. His mind was so engrossed, in other things that he could not tell the name of the book; he was struggling with gestures to make the salesman understand what he wanted. With any ordinary man the Professor could not have succeeded this way, but the salesman of that bookshop was a thorough master in his line—an artist, so to say.

You want *The Golden Book of Socrates*," he said in an instant and, pulling a copy from the shelf, put it into the learned man's hands. Truth to tell, the philosopher danced in joy and thrust Rs. 50 as a reward for the salesman's cleverness. And yet there was no magic here. Having to deal in books, the salesman was quite in touch not only with the book world, but also with the literary activities of the city. That Professor had been booked for a lecture on Socrates at a college Society the same evening at 5, and the salesman, recalled the fact the moment he saw the Professor. This helped him to divine what the need of his customer was.

Salesmanship is an art. Overdoing his part would be just as bad for a salesman, as indifference to his customer. He must be watchful without looking suspicious; obliging without being impertinent; courteous without being obsequious; exact without being offensive. His influence on the customer must be easy and imperceptible. His knowledge of the wares he deals with must be precise and his reckonings must be correct. Above all his behaviour must be elegant and attractive. These are a few of the virtues of the successful salesman, and they can be cultivated by proper training and practice.

Journalists' Code of Ethics

(1) As the Press is a primary instrument in the creation of public opinion, journalists should regard their calling as a trust and be eager to serve and guard the public interest and the peace of humanity.

(2) In the discharge of their duties journalists shall attach due value to fundamental human and social rights and shall hold good faith and fair play in news reports and comments as essential professional obligations.

(3) Journalists shall observe special restraint in reports and comments dealing with tensions likely to lead, or leading to civil disorder.

(4) Journalists shall endeavour to ensure that information disseminated is factually accurate. No fact shall be distorted and no essential fact shall be deliberately omitted. No information known to be false shall be published.

(5) Responsibility shall be assumed for all information and comments published. If responsibility is disclaimed, this shall be explicitly stated.

(6) Confidence shall always be respected. Professional secrecy must be preserved.

(7) Any report found to be inaccurate and any comment on inaccurate reports shall be voluntarily rectified. It shall be obligatory to give fair publicity to a correction or contradiction when a report published is shown to be false or inaccurate in material particulars.

(8) Journalists shall not exploit their status for non-journalistic purposes.

(9) Journalists shall not allow personal interest to influence professional conduct.

(10) There is nothing so unworthy as the acceptance or demand of a bribe or inducement for the exercise by a journalist of his power to give or deny publicity to news or comment.

(11) Freedom in the honest collection and publication of news and facts and the rights of fair comment and criticism are principles which every journalist should always defend. But he should not induldge in defaming the Government of the day.

(12) Journalists shall be ever conscious of their obligations to their fellows in the profession and shall not seek to deprive fellow-journalists of their livelihood by unfair means.

(13) The carrying on of personal controversies in the Press in which no public interest is involved shall be regarded as derogatory to the dignity of the profession.

(14) It is unprofessional to give currency to rumours or loose talk effecting the private life of individuals. Even verifiable news affecting the private life of individuals shall not be published unless the public interest as distinguished from public curiosity demands its publication.

(15) The Press shall refrain from publishing matter likely to encourage vice and crime.

YOUNG WRITER'S CORNER

A Primrose in Prime

By D. R. Goel M.Sc.B.Ed., Sonepat

Sweet, lovely and fascinating,
Are the waving bushes;
Full of dancing flowers,
Have you ever seen an innocent bud,
Opening in slow, slow showers.

The bees are busy in making honey,
Beetles on the petals look funny,
Butterflies fly from place to place,
We are busy in building necklace.

Our Cells you suck, our wax you sell,
Still, ere, you pluck, don't hear us cry !.
What elixir then you get, just reply,
Which, while on the plants, we
can't supply ?

Really a realm of joy intense,
When we get rose flavour and
jasmine essence,

Never wreath them only for the necklaces,
round the necks,

They are the ornaments of plants,
Never mind, Thanks.

This dawn very gently you hold Primrose
between your fingers,

Next time may be in the curly hair,
But have you ever thought of the very
next moment, madam,

When you will hurl it in the air !

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The Sun

By Sharat Chandra, Class XI, Modern School, New Delhi 1.

The sun has been given great importance in astronomy, not only because it dominates in the solar system but also because it is the only star near enough for the detailed study of its atmosphere and activity. It is thought that the formation of stars begins with a condensation of interstellar gas. The physical property of condensation depends upon the position in the galaxy and the time, taken as the indicator of the evolutionary state of galaxy. The interstellar material from which the sun was once thought to have originated was not pure hydrogen.

The visible part of the sun is called the photosphere and consists of a luminous solid and a liquid substance which emits white light. The photosphere is important in the study of solar physics because the data mostly come in the form of radiation from the sun. The properties of the transfer of radiation are necessary to the study of solar physics. The dependence of various physical properties such as temperature, pressure and density on the photosphere makes it necessary to understand its function thoroughly.

Surrounding the layer of the photosphere is the chromosphere which consists of gases and vapours at a much lower temperature than the photosphere. It is a 10,000 to 15,000 Km. thick layer of the solar atmosphere which has a temp. of 5000° K. This region is very inhomogeneous to heat radiations. The first 500 Km is an extension of photosphere. It can be observed at the time of a total solar eclipse. The lower chromosphere is a homogeneous layer from which emerge the brilliant streamers called spicules.

The sun emits pure white light containing seven colours. When a ray of white light, emitted by the sun, is allowed to fall on a glass prism, the ray of light is dispersed (broken into its seven original colours) and a band of seven colours is obtained on the screen. The sun is the only planet whose spectrum is studied satisfactorily. One end of the spectrum is red and the other is violet. The space beyond the red colour is called infra-red and is hotter than the original red colour region. The space beyond the violet colour is called ultraviolet and consists of rays of higher intensity having more deviation like the X-rays.

Let us now consider some features like the distance, rotational speed, luminosity and temperature of the sun. The sun lies near the plane of a spiral galaxy at a distance of 31×10^{21} cms. from the central nucleus. Its distance from the earth is about 1.496×10^{13} cms and the radius of the solar sphere is 6.96×10^{10} cms. The rotational velocity of the sun is about 250 Kms/sec. This shows that if a particle be assumed to be on the surface of the sun, then it would move around with a speed of 250 Kms/sec.

The third portion called the corona is the solar atmosphere above 1·03 R. It can further be divided into inner corona, medium corona and the outer corona. The corona

can be studied by radio and optical techniques. It is a highly ionized gas with a temperature of 10^6 °K. The mass of the sun can be determined by the force with which it attracts the other planets. The mass of the sun has been found out to be 1.99×10^{33} gms. The mass of the earth is about $5 \cdot 974 \times 10^{27}$ gm. so the mass of the sun is 330000 times the mass of the earth.

Whenever a body has to escape from the gravitational force of a certain planet then it needs to move with a certain velocity depending upon the force due to gravitation of that planet. The escape velocity from the sun is 617 Kms/sec. Any neutral particle must exceed this velocity to escape from the solar surface. The escape velocity of the earth is 11.2Km/sec, $\frac{1}{56}$th of that of sun.

The sun rotates with a radial velocity of 2Kms/sec. Although the sidereal angular motion is 14°20′ daily, this value is greater at the equator and considerably less near the poles.

The amount of luminous flux given out by the sun per sec. can be determined by first measuring the solar constant which is the amount of energy received by a centimeter square in the space held perpendicular to the sun's rays at the Earth's mean distance from the sun. The solar constant has been found out to be 1.95 cal/(cm²) (min) and from this data the total luminosity of the Sun is found to be $3 \cdot 9 \times 10^{33}$ ergs/sec. The temperature of the surface of the sun is about 5750°K where 0°K=273°C.

The sun, like all the other planets, attracts the body lying in its gravitational field and the accelaration due to gravity is 2.5×10^4 cm/sec² which is about $2\frac{1}{2}$ times as much as the accelaration due to gravity on the earth.

TV Service

By Sumedha Khurana, B.A. III (Hons)

The Chanda Committee had recommended that by the end of fifth Plan we should aim at providing TV service to all towns with a population of 100,000 or over and it is estimated that demand for TV sets would be enormous. Whatever scheme for TV expansion is finally selected, the huge investments in it in my opinion will have to be justified by the contribution it makes towards improving the lives of the general public. In many developed countries, TV has become a medium of entertainment for every income group. But, for India and other developing countries, TV holds new and exciting possibilities. It can be a powerful educational instrument and should be used as such. So far TV has become a great source of entertainment but it fails to provide the countrymen with proper and sufficient information and widen their outlook.

Instead of giving too frequent film shows and interviews with film stars, the TV shouid lay greater emphasis on matters of current happenings on national and international levels.

In can also focus the attention of the viewers on some grave social maladies like dowry system, untouchability and extravagant expenditure on marriages etc.

The proper use of insecticides, pesticides and fertilizers should be shown to the farmers to boost food production.

Some thought-provoking discussions and interviews with students and teachers should be held occasionally and thus create better understanding, awareness and a sense of responsibility. TV can also be used to teach languages in an interesting and captivating way.

The great potential of TV as a audio-visual device can revolutionise communication in our country.

The foreign experts can help us but Indian TV should certainly be tailored to Indian needs and preferably by Indians.

Dear Sari

By Rita Salariya, B.A. Part II (Hons)

Is the Indian sari, admired the world over, doomed to disappear in its own home land ?

I, for one, fail to account for a mad craze, among our young women for jeans, skinnies, minis and maxis in preference to the charming sari which offers so mueh of variety and diversity.

I feel that the sari, a symbol of great culture, worn alike by Sita and Savitri, Radha and Meera combines feminine modesty with the womanly grace. The essential Indianness and feminity bestowed by the 6 yards of this unstitched material is unsurpassed by any other costume. It is indeed a pity to miss the wide variety of silk saris of Kashmir and Bengal, handloom saris of the South, georgette saris of Banaras, which have exercised a great fascination on a large number of people at home and abroad.

Then let us not, in our craze for everything Western, modern and exotic, give up what's the best in our heritage.

Education does not mean teaching people to know what they do not know ; it means teaching them to behave as they do not behave.

Ruskin.

Science and Humanity

By Vinod Kalia, Janta Co-operative Sugar Mills Ltd., Bhogpur (Punjab)

We are fortunate to live in the age of Science, lucky enough to be in the world of atom and rockets, proud of living in the century of genes and harmones. Science is progressing by leaps and bounds. It has opened new vistas in the field of research and learning, disclosed novel secrets of earth, water and air, focussed a new light upon the mystries of universe. Science has provided us with various amenities and numerous comforts of life. It has done a lot to promote our happiness and welfare, but has disturbed our internal serenity and calmness.

Mankind today is suffering from a mental pain more than any other age, worried about its present and doubtful of its future; frightened by the negative side of science. Science has posed a question as to the very existence of human life and worthwhileness of our being. It has made us more machine like and less human. We are leading a life of frustration, despondency and uneasiness. While the development of science ascends from Steam-Engine to space Rockets, from laboratories to test tube genetics, the happiness of mankind is on the path of decline. Man is more and more restless and perturbed at all levels, personal, social, national and international; tension and callousness pervail the atmosphere and our fate is hanging in the balance.

The cart was meant for horse but not vice versa. We have put the cart before the horse and thus reversed the situation. Science was developed for the human progress but today man has become a mere tool in the hands of science. We were never supposed to sacrifice ourselves at the altar of machine. We have, first to become human being in our personal and social relations, to adopt humanistic approach towards our problems of national and international. If science can assist in our course, she is most welcome, if otherwise, we are not to seek its co-operation. The fault lies of course, not with science, but with us, with we human beings. We can make use of science both ways, constructive as well as destructive; we may make our destiny or mar it by the help of science. It depends upon our choice which may we prefer.

To make correct use of science, in order to get ourselves duly benefitted by the achievements of science, we are to go under a serious self training.

We have not yet learnt to be human beings, well qualified to deal with science in terms of humanity. The progress in science and technology must be in harmony with the welfare of mankind, rather be human-oriented. The Vedas, the oldest documents of human civilisation, favour this approach. They never oppose or deny the importance of mundane progress; they do insist on this but that progress should be for man towards his progress-physical, moral, mental, social and spiritual. Their first preference is for man. If he is set right, if he begins to follow the right direction all other things will themselves be corrected. He is the centre of gravity, nucleus of the atom; each and everything surrounds him; for his purpose, all things exist. This is not Greek to us; we are reminded of this saying time

and again from the dawn of human civilisation down to modern times, by our predecessers and contemporaries. But are not we human beings? Do not we live in human society? Are we animal without tail? What wrong lies with us? Why is our integrity being doubted? Why this propaganda against us? For what sake this exhorting lecture for us? Answers may be given but they would be far from reality, we are men granted, but by physique only, not by mind. Biologically we dare to say so, but psychologically, from our mental dealings and behaviour, we do not prove to be such. Our tendencies confirm it, manners support it, methods and doings verify it. Personal lust, animosity and favouratism gather together around us, fanaticism and communalism still hound us, political conspiracies and atrocities still doom our destiny. Wealth and power still breed war and revolutions, complexion and colour upto this day are the decisive factor of the future of the human race.

Man in these days, has become everything except man. He is an engineer, doctor, technician, artist, scientist etc., versed in administration and business, able to attain the championship of world olympics but he has not qualified yet himself to be a man. Above all, he stands, today, as the master of nature. Man in our age is determined to reside in heaven, to tour Mars and Venus. But he is unable to live upon his own home land, upon his earth. Hundreds and millions of dollars are spent every year on what? To establish peace and harmony in the society. No, certainly not, but on development of instrument of destruction and very little to face the war of hunger and disease, caste and colour. Millions of dollars can be spent to bring down the soil of moon, but very little to reform the soil on which he resides. A grand tour can be designed to solar system but we have no time at our disposal to make a small trip to this unfortunate planet of ours, no chance to visit its inhabitants. Thousands of people are still hungry, physically disabled, mentaly obsessed, socially boycotted, politicaly hanged and maltreated. The demands of Apollos and Mariners, Zonds and Lunas can be met but our supply depots are closed for our fellow human beings. If we have any under the auspices of International organisation, or at any other level, it is in a small proportion.

Expenditure on destructive armaments alone, throughout the world, amounts to such a degree that every person living on this globe can be blown up with the equivalent of 15 Tone: T.N.T., says a survey conducted by Peace Research Institute, Stockholm. In simple words, I mean to say that while millions of dollars are spent for the advancement of science and technology and a bit of it is for the human sake, for whom the science technology is meant. Research and expenditure on Science and technology is not to be deprecated in itself, but the ignorance of human aspect, indeed is worthy to be regretted.

Man does not like the policy of 'live and let live.' History of mankind is the history of man fighting against man on these very grounds. It rightly grieved the heart of eminent poet Wordsworth to think what man has made of man, Arts and Science, Religion and Society. Man himself is responsible for this tragic state.

Ecological Crisis

By Prof. Usha Sood, Hans Raj Mahila Maha Vidyalaya, Jullundur

Man the most developed animal species emerged because of organic evolution. Darwin attributed the organic evolution to the following factors :—

(a) Struggle for the existence and survival of fit (b) Variations (c) Adaptations and (d) Natural selection. After a few generations the emergence of a new species takes place. This is how the man emerged from the tiny unicellular protozoans. This evolution took place in a very long period of innumerable centuries.

This organic evolution is further proved from our inherited behavioural traits manifest at almost every moment of our daily life. Our reaction to crowds, and to strangers, our sense of social order, are conditioned by deep imprints from the past. We build log-fires in centrally heated homes. We keep animals and plants arround us and eat salad with our meals perhaps to keep direct contact with our origin, we wander far and wide occasionally to recapture, to some extent, the wilderness from which our ancestors emerged.

In the last few centuries man, just to satisfy his curiosity towards the unrevealed and make the life more and more comfortable increased his scientific and technical skill to such an extent that it has created certain problems for his existance. Industrial centres i.e. factories etc. not only cause evironmental pollution by introducing a large number of poisonous gases into the atmosphere and by taking out the important and useful gases from the atmosphere but also cause water pollution by draining industrial washings full of poisonous chemicals into the rivers by sewage. Food is polluted by adulteration. These pollutions i.e. air, water and food have created danger to the existence of man on this earth.

Survival of wild animals in zoo, cost them the loss of physical and behavioural splendour enjoyed by them in their natural habitants. The man is being forced to survive in the polluted cage of technical civilisation. But adaptation to such conditions demands the sacrifice of his very being.

To illustrate the danger inherent adaptability, Louis Pastur (1864) placed a bird in closed container and allowed it to remain in the confined atmosphere for several hours. The bird survived, but rather become inactive, whereas another bird when put into the same cage, immiediately died. The interpretation of this experiment it very complex but one thing is quite clear i. e. man tries to adopt himself to the slowly developing dangerous conditions being unaware of any deteriorations and deleterous effects fatal to his existence. In the words of Rene Dubos, head of the department of Environmental Biomedicine at one of the Universities of New York, "Some thing worse than extinction is in store for man. Man will survive as a species for the reason: he can adapt to almost anything—power antoxicated technology, ungoverned population growth, dirt, pollution and noise—and there lies the tragedy. It is not man ecological crisis threatens to destroy but the quality of human life."

Man can improve the quality of his living not merely by acquiring the sole sovereignity over the forces of Nature but by utilising them for the best possible way of his existence, otherwise, he may have to survive as some thing less than human.

Indias League of Pen Friends

RITA KAPOOR (16) C/o Mr. G. L. Kapoor, House No. 111A/275, Ashok Nagar, Kanpur-208012. Reading magazines and new books, music, sports, open friendship with both sexes.

RAMESH SARAN SRIVASTAVA. C/o Arjun Lal Sharma, Lab. Assistant, Botany Department, D.A.V. Degree College, Gorakhpur, U.P. Penfriendship with both sexes, movies, view cards, novels etc.

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KAILASH GOYAL (20), C-14. Pratap Bhawan, K.V. Kurukshetra. Correspondence with boys and girls exchange of gifts and specially photos, fond of Urdu romantic shairs, music singing, ghazals exchange of thoughts on every topic of life frankly, stamps collection and photography.

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Mrs. K. Chand Rani,
B.A., B.Ed.,
Director.

Pen-Friendship

By Principal Ved Prakash Aul, M.A., Dehra Dun

How nice, how fascinating and how interesting is the hobby of Pen-Friendship ! Is writing letters to unseen friends living in distant places and receiving letters—lovely, loving and long; photos—beautiful, charming and pleasing from boys and girls of other cities, provinces, countries and continents not an added pleasure ?

This hobby is not only very interesting but also very useful. You can learn the customs and habits of other people, you can know the geography of other countries, you can develop your English and other languages, you can increase your knowledge and you can get nice things: photos magazines, books, stamps, etc. of other countries ! Is there any other hobby more useful than this ? Undoubtedly, not !.

There is a "Romance" in writing letters. You can write whatever you like, you can become whatever you like, nobody can know, nobody can understand ! I know of girls, who write to boys with their 'boyish names' and I also know boys, who write to girls in the disguise of girls. I won't advise you to do so, but still there is a mystery in this. Is there any other hobby, that can provide you such a mystery. Ah ! this hobby is full of such beauties, and such charms !!

What a joy lies in reading the interesting letters of friends living hundreds and thousands of miles away from us. What a joy is there in receiving the photos of the unseen friends and what a joy in awaiting the arrival of the post-man with an anxious heart full of great hopes and imaginations !

This hobby is so cheap and so easy ? You don't require anything special, but only a pen and a pad of paper and some stamps and envelopes, of course ! Photography requires a camera, printing paper, albums, gum, etc., etc. Drawing requires colours, plates, pencil, paper, etc. Stamp-collecting requires albums, water to remove stamps, gum to paste them and so on. Similarly other hobbies require so many things. But this hobby does not require anything but paper and pen. O ! then it is the hobby of the poor and the rich alike. It is also the hobby of boys and girls—young and old. Is there any other hobby which can be more favourite to them ?

People are tired of coin-collecting, stamp-collecting, photography etc., but they are never tired of Pen-friendship. Why ? This hobby is always fresh and green, always new and full of interest ! Children are fond of it, young people admire it and old people like it.

This hobby is the foundation of many other hobbies. You can learn so many other arts through this hobby—like psycology, recognizing handwriting, studying the nature of people, writing good essays etc. etc.

I am a worshipper of this hobby and I can say that this is undoubtedly one of

the fascinating, interesting, useful and nice hobby. You can use the best of your time in writing letters and you can enjoy so much.

As a photographer is pleased when he sees his album, similarly a man with this hobby is delighted when he reads the letters received by him years before.

Nearly every other hobby has many faults, but it has a few which can be easily remedied.

This hobby is a powerfal instrument and has done wonders! It has founded so many leagues! It has increased the income of the Government! It has multiplied the number of magazines. It has developed the taste in other hobbies and in other arts. If you look carefully and think awhile, you will come to the conclusion that this hobby has really done wonders.

Therefore I'll say that it is the Queen of Hobbies. It is the most powerful and most enchanting hobby. It is the moon and the other hobbies are the stars. It is the sun and others hobbies are the lamps. It is the Queen and other hobbies are maids. Yes, yes!

Come, my dear friends, and be a pen-friend. Then you'll come to know its joys and its beauties, its uses and its qualities. Why not join India's League of Pen Friends of the Students' Magazine from this month.

GEMS FROM DR. RADHAKRISHNAN

The test of a true faith is the extent to which it transforms the individual and the social order.

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From the altar we should take the living fire and not the dead ashes.

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All religions are intertwined at the roots and meet at the summit.

++++

Religion is not only the way of God, but the way of man.

++++

We are devising weapons for our defence against the enemies around us but the enemy is within us.

++++

Mental slums are more dangerous than material slums.

++++

Man's greatness is not what he is but what he can be.

++++

The Study of English

By V. R. Kilkar

IMPORTANCE OF ENGLISH.

Unlike other nations of the world it has been a serious drawback of our Indian Nation that it lacks the existence of one common dialect for the various castes that form the component parts of the Indian population. If India had possessed a common language the difficulties that arise today for solving national problems could have been completely obliterated. English is the only language that has been playing the worthy part of a common language not only of India but of the world.

DO NOT NEGLECT MOTHER TONGUE.

But however important the English language may be, it will be grave injustice, if any one should endeavour to sacrifice one's national interests for the study of English. Primary attention should be accorded to our mother-tongue in which facts are possible to be easily and clearly expressed. Thus the mother tongue has its own bearing upon the development of other languages.

WHY TO STUDY ENGLISH ?

The importance of English lies in that it serves as a medium by which the cultural progress of the world outside is known. It is English and none other that the great events of the world are recorded. By the study of English we are afforded good scope for keeping ourselves in touch with an up-to date information from nooks and corners of the world and hence boycotting English means committing suicide. In the last International Congress, English has been recognised as the common language of the whole world.

ITS IMPORTANCE TO PUBLIC LEADERS.

To us, English being a foreign language it deserves a special study for the attainment of its mastery. Students should attach legitimate importance to English not only with a view to pass examinations but also from a linguistic standpoint. People who have acquired an exclusive command of English are very few in India and hence the lack of literary men of English here. Every language is noted for the expressions used therein and the greater the power of expression used by literary men the stronger the influence they wield. It is doubtful whether our national leaders like Dr. Rabindranath Tagore and Mahatma Gandhi would have been able to influence the varied elements of the Indian populace if they had not possessed inimitable powers of expression in English. Nor could Swami Vivekananda have exacted universal applause for his dry abstract theories of Spiritualism. Dr. Tagore is regarded as the greatest among the present day poets not because that his compositions in Bengali are appealing but also because they sing equally melodiously when translated into English. Mahatmaji in addition to his being a writer in an

eloquent speaker and his expressions in English are so forcible that they produce the desired effect among the audience.

TWO KINDS OF READING.

Constant reading is highly essential for the attainment of mastery over a language. Two distinct varieties of reading are suggested. The one is to read a book slowly and carefully noting down sweet sounding expressions contained therein and referring the etymology and orthography of difficult words. The other is to read as many books as possible without caring for idioms and expressions. It is difficult to choose between these two extremes. Works of standard authors like Oliver Goldsmith, Jonathan Swift and Washington Irving among prosewriters, and Lord Tennyson and a few 18th century poets may be best recommended.

Complaints are being frequently made by student failing in examinations in spite of their having answered in the best possible manner. Apart from Fate which influences all the actions of man there is a conspicuous drawback among students namely incapacity to express facts explicitly. To overcome this disability students may be advised to read write and talk freely, for all of which facilities have been provided for them in schools in the form of libraries, literary and debating socities and composition classes.

There is a singular tendency among students to substitute mother tongue for English even in common talk. It does not cost them much to give free vent to their thoughts in English and thus create a style of their own. It is advisable not in go in for bombastic expressions when simple ones can amply serve the purpose. A deep study of one's mother tongue is quite imperative but neglecting English is equivalent to running one's legitimate fortune.

LAUGH A WHILE

"Why do you run to the roof of the house whenever I start singing ?" the wife asked her husband. "So that everybody might see that I was not beating you at the moment for your weeping," the husband replied.

Professor of Psychology : Well, ladies and gentlemen, I am happy that after my long, patient research, I've finally come to know the real cause of divorces in the East as well as in the West. "What is it" all husbands and wives gaped with wonder "Marrige" said the brilliant psychologist.

A Little Story of Hatim Tai

By F.D. Malik

Hatam had won great fame at the time when Noufal ruled over Arabia. Noufal envied Hatam for his widespread fame. Therefore he resolved to meet Hatam in the battlefield and kill him. When Hatam came to know this he thought that many an innocent people would be killed and maimed and much blood would be shed. Therefore it was useless to oppose him, and at night he sneaked away into the forest and hid himself in a den. Noufal took possession of his belongings and gave out that he would award 500 silver pieces to any person, who would catch hold of Hatam and bring him before His Majesty.

One day an old man and his wife, who supported themselves by collecting faggots from the forest and selling them in the town, were wandering about in the jungle in search of fuel. The old woman in her utter disappointment said to the man, "Could we be so fortune as to capture Hatam and take him to the King so that we could be relieved of this trouble of wandering in the scorching heat of the sun". The man replied "We are fated to pass on this wretched life for ever and ever." The old woman heaved a sigh at this. Hatam had been hearing their talk all the time. He came out of the den of his own accord and told them that he was Hatam and they were at liberty to take him to the King to get the prize to maintain themselves. So surprised was the old man that he declined to seize him but Hatam insisted upon his being taken to the King, otherwise he himself would go to the King and tell him that the old man had hid him. The old man burst in to a laughter. Just then a great mass of people gathered there and a wily man seized Hatam by the arm and took him to the King. Every one of them said to the King that he deserved the prize. The old man remained standing quite still in the corner. When the number of candidates for the reward had sufficiently multiplied, the King enquired of Hatam as to who had actually seized him. Hatam pointed towards the old man. The old man thought that his endeavours to save the life of Hatam had proved a failure. He disclosed the matter before the King that no one had seized him but that Hatam had of his own accord come there. The King, however cruel he was, set Hatam free. Noufal was surprised to find Hatam so very charitable to be ready to support a poor person even at the cost of his own life. He felt blushed, and released Hatam and awarded 500 dinars to the old man.

The King took a great lesson from so brave a deed of Hatam and ordered a magnificent building with forty doors to be built outside the city. His orders were executed in no time and the building was prepared according to his directions. Now the King made it a point to give alms to the poor every day from morning till night. A greedy beggar who wanted to test his charity, demanded alms first from one window, then from another and so on and so forth—from all the doors. The King

was noting this very keenly and was filled with great anger. When the same beggar came to the fortieth door, the King said to the beggar, "You are not a fakeer in the real sense of the word. A fakeer should not be so covetous as you are." The beggar replied that if he was not a fakeer in the real sense of the word did the King deserve to be called a charitable person. He said that he had travelled in all parts of the world but had not seen a rival of the Queen of Basra in charity. Having heard this the King implored the beggar to forgive him and to take as much more alms as he liked but the beggar replied that what to speak of alms he was not ready to accept even the whole of his kingdom. The beggar went away and the King was very desirous of paying a visit to Basra. He put his whole territory incharge of his honourable Wazir.

Dont's for the Sleepless

From an interview with a well known specialist, who says that owing to modern rush and excitement sleeplessness is on the increase :—

Don't make up your mind that you're not going to sleep, or you *won't*.

Don't sleep in a stuffy room ; have plenty of air.

Do remember that a bright light tends to wakefulness; have the room softly shaded.

Don't lie awake counting the hours. Get up, wash, and do some exercises, and you'll probably feel sleepy when you get back again.

If you are worried or excited, try reading for a short time before you settle down to sleep.

Sometime a monotonous sound will produce sleep. Who has not slept during a sermon, or when listening to the sea ?

To get to bed bad-tempered or irritable generally means sleeplessness.

Do you ever think whether your bed suits you ? Try another mattress and move the bed to another part of the room.

Try to find the cause of your sleeplessness for yourself; it may be a ticking clock or the wrong sort of pillow.

Indigestion is often a cause of sleeplessness, so study your diet.

Don't go to bed immediately after a heavy meal; take a short walk if possible.

Don't make up for lost hours of sleep in the morning. Get up early and go to bed early. Market gardeners and postmen rarely suffer from insomnia.

Don't have too many bedclothes; keep warm, but avoid stuffiness.

Don't forget to breathe through your nose. Listening to your own breathing will often induce sleep.

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ARISE ! AWAKE !!

UDBODHAN

ANNUAL NUMBER JANUARY, 1978

Impact of Early British Rule on Indian Society

And

The Myth of Indian Renaissance (Part I)

THE CONTRIBUTION OF MUSLIMS TO SANSKRIT (PART I)

SRI T. L. VASWANI

AND

Jaban Haridas, a Vaishnava Saint of Bengal

ओ३म्

उद्बुध्वं समनसः सखायः समग्निर्मिध्वं बहवः सनीलाः। दधिक्रामग्निमुषसं च देवीमिन्द्रावतोऽवसे नि ह्वये वः ॥

ऋ० १०।१०१।१॥

Arise ! Awake !! O ye friends ! be concordant in your mind and realise your duties. Enkindle the fire of sacrifice. Keep in mind that this world is an abode of many fellowmen. May, by God's grace, the fire, dawn, mighty physical forces of the universe bring prosperity to us.

—Rig Veda 10. 101. 1

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।
क्षुरस्य धारा निशिता दुरत्यया
दुर्गं पथस्तत्कवयो वदन्ति ॥

कठोपनिषद् ३।२४॥

Arise ! Awake !! Obtain the best teachers and learn of them. Sharp as the edge of a razor, hard to cross and difficult, is that path—so the sages say.

—Katha—Upanishad 3.24

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REALISATION OF THE SELF

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥

Atman (Self) is not attained through the study of scriptures, nor through intellectuality, nor through much learning; but by him alone, who longs for Atman (Self) with the whole heart. Verily unto him does He reveal His true nature.

Mundaka-Upanishad : III. ii. 3

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EDITORIAL

BHAKTI MOVEMENT AND SUFISM

HISTORY teaches us that whenever two different types of civilizations and cultures come into close contact with each other and remain associated for centuries, both are bound to be influenced mutually. The truth of this statement is borne out by the history of mediaeval India which, though on the one hand is replete with incessant invasions coupled with internal wars and feuds, is, on the other hand, a record of great social and religious movements. India, before the advent of Islam, politically witnessed an age of segregation, disruption and disintegration but culturally it "had lost none of her philosophical and spiritual grandeur." The advent of Muslims in India marked the dawn of a new age, an age which witnessed the fusion of two cultures and confluence of two civilizations—the Hindu and the Muslim or Islamic, both different and distinct from each other. This gave birth to a new cultural life. This contact, fusion and synthesis of two different and dissimilar cultures is, according to John Marshall, not only remarkable and peculiarly instructive in the history of India but that of mankind also.

The Islamic conquest of India threw a new and powerful challenge to Hinduism. The religion of Mohammedans was monotheistic while that of the Hindus was polytheistic. Islam believed in the unity of God, universal brotherhood and equality in society. It rejected caste-system and untouchability and opposed idol-worship. Hinduism had greatly degenerated. Its contact with Buddhism developed its faith in the plurality of gods instead of Oneness of God as was the case according to the Vedic religion. The Vedic religion had lost its spiritual character and was reduced to a mere mass of superstitions and blind faith. This degenerated Hinduism failed to satisfy the needs and aspirations of people. It was under these circumstances that Hinduism came into contact with the proselytising Islam with its monotheistic character and belief in the unity of God, universal brotherhood and equality in society. Thus Islam succeeded in converting at least those sections of Hindus whom the Brahmans had cast aside as untouchables and whom they had deprived of even the elementary rights of freedom of association and freedom of worship. As a result, a new school of spiritual thought arose which came to be known as the Bhakti Movement which, during the next few centuries, gradually spread all over the country. It may, however, be added in haste—lest a wrong impression is nurtured that the Bhakti Movement was the off-shoot of the

Islamic conquest———that the Bhakti Movement was not a new doctrine. According to Bhandarkar, "It was so called because its greatest emphasis was on single-minded love and devotion to One. It was not a new doctrine. Rather it was based upon the teachings of *Bhagavad Gita*." Some scholars have even traced its origin to pre-Aryan times. Thus what was the off-shoot of the Islamic conquest was the revival of the Bhakti Movement. Its advocates preached that religion consisted not in empty rituals or superstitions, but in a passionate feeling of love for God. Luniya says: "The Bhakti Movement aimed at the purification of the religion and liberation of the masses from priestly thraldom......Mediaeval Bhakti cult was in some ways a reply to the attack of Islam. It was 'a new interpretation of Hinduism in terms of Islam's monotheism and coalitarianism.' The reaction of the Hindus to the challenge of monotheistic Islam was the rise of the great devotional sects of Mediaeval Hinduism. These sects were based on Bhakti.........In the Bhakti cult it is the one Supreme God that is the object of the devotee's adoration and it is to His grace that he looks for salvation. In fact all the Bhakti cults are essentially monotheistic in the sense that the devotees may worship Shiva, Krishna, or Devi, but they all symbolise the One and Eternal." The main exponents of the Bhakti schools were Shankaracharya, Ramanuja, Ramananda, Kabir, Guru Nanak, Chaitanya, Tukaram, and many others.

"If Islam had affected Hinduism," observes Dr. Tarachand, "the influence of Hinduism on Islam was profound. It gave rise to Sufi Movement in the realm of Islam." The close and intimate commercial intercourse between the Indians and Arabs and the familiarisation of the latter with the Indian literature and sciences, and their translation in Arabic, led to the assimilation of Indian philosophical ideas, certain Buddhist doctrines and Hindu *Vedanta*. After the death of Prophet Muhammad, the followers of Islam had included such saints who encouraged the growth of certain fraternity of saints by their devotion, renunciation and spiritual life. This has profoundly influenced Islam and encouraged the growth of mysticism in Islam. All these influences led to the new religious tendencies in the realm of Islam which came to be known as Sufism The practical aim of every sufi is absorption in God. A sufi realises God by constant meditation, contemplation, music, dance and annihilation of self etc. Dr. Tarachand remarks: "Sufism indeed was a religion of intense devotion, love was its passion, poetry, song and dance its worship and passing away in God its ideal." Prof. Inayat Khan says: "Sufis take the course of love and devotion and acomplish their highest aim, because it is love which has brought the man from the world of unity to this world of variety and the same force can take him to the world of unity from that of variety." The sufis preached their doctrines to the followers of all faiths. They made no distinction between different creeds and faiths. It was on account of the Sufi Movement that in the mediaeval age of saints, scholars, Hindus and Muslims, could intermingle freely without any distinction at one and the same place.

Some of the Muslim sufis or mystics came to India long before the establishment of Muslim political power. Shaikh Ali Hujwiri, popularly known as Data Ganj Bakhsh, was one of the early sufi saints that settled in India. He settled at Lahore. However, organised *silsilahs* or orders of sufis appeard only with the foundation of the Sultanate of Delhi. The Chishti silsilah (order) was first to be introduced in India by Shaikh Muinuddin Chishti. He settled at Ajmer which was the citadel of the Chauhan power as well as a great religious centre of the Hindus. Then followed many other *silsilahs* which were established in several parts of India. These saints exercised profound influence on the social order of their times and their teachings were appreciated by Muslims and Hindus alike, and a large number of non-Muslims became their disciples. These sufi saints proved great personal forces in cementing Hindu Muslim unity and fraternity.

Thus with the revival of the Bhakti Movement and the introduction of the Sufi Movement in India, the two civilisations coalesced giving birth to a new culture which has come to be known as the composite culture of India. These two religious movements brought the Hindus and Muslims together and gave rise to feelings of cooperation and attachment towards one another. Both the communities realised that without the feelings of mutual regard, it was difficult for them to live together in this country. These two religious movements had some of the comon doctrines——for instance they were against outward and empty ritualism and other superstitions. They believed that God is Omnipresent and present in every heart and that He best understands the language of the hearts. According to them, visits to the temples and mosques were of no avail, similarly prayers without devotion and penitence could not help a person to attain salvation. They believed that love of man is the love of God and that there was no difference between a Hindu and a Mussalman, they being the creation of one common God. They stressed the principal of Universal Brotherhood. In other words these religious movements advocated the principles of catholicity of mind and religious toleration.

It would, therefore, be no exaggeration to say that **the Bhakti Movement and Sufism were the sources of cultural renaissance in mediaeval India leading to the fusion of two civilizations and the evolution of the composite culture of India.** These two movements exercised tremendous influence in shaping the course of India's history and destiny over several centuries in the past. In essence these two movements awakened the nation from its deep slumber and sluggishness and enabled it to bear the brunt of several historical vicissitudes. These two significant spiritual currents have great relevance to our present times as these had when these came to the fore on the canvas of Indian history. India is still a caste-ridden country and the degree of mutual love and tolerance is fast receding into mutual distrust and intolerance resulting in fissiparous tendencies of caste and creed. Such tendencies are harmful to national interests and need to be fought against unitedly at all levels to fulfil our dream of a secular and a

socialistic society which only a united nation can accomplish. In achieving this goal, the Bhakti Movement and Sufism of our past can serve as beacon light, for, remarks Dr. Ishwari Prasad :

> **"The roots of the present lie buried in the past, and it is only a correct understanding of what has been that will enable us to adjust the present conditions to our future advantage. Only then will the various communities of India reach the goal of national unity."**

Realising the importance of this truth, we started serialising features on the Bhakti Movement and Sufism with effect from the October, 1977 issue of the UDBODHAN. We hope the readers will welcome this venture in the national interests. May we express our grateful thanks to all those scholars who have so far extended their cooperation in this task and to those also whose cooperation is expected to be forthcoming ?

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Impact of Early British Rule ON Indian Society AND The Myth of Indian Renaissance

(PART I)

DR. R. NATH, M A., Ph. D., D. Litt.

The author, a scholar and historian of high accomplishments having scores of valuable historical research papers to his credit, is a Homi Bhabha Fellow and a Fellow of the Indian Council of Historical Research. His erudite research papers are enlightening and thought-provoking. In the present paper, which we bring in two instalments, he highlights the impact of the early British Rule on Indian Society with special reference to : (a) Macaulay's Judicial System; (b) Educational System; (c) Setback to Indian Intellectualism ; and (d) Creation of the Fifth Orders. These factors had ramifications detrimental to the country's social set-up. The author reinforces his arguments by quoting famous Oriental scholars like H.H. Wilson and Elphinstone as well as the Tracts of the India Reform Society, founded in England in 1853. As against the author's onslaughts on the early British Rule in India, there are hosts of other Indian historians and intellectuals who have impressed upon their compatriots from time to time that the British Rule in India was a blessing in disguise. However, we leave it to the readers to judge the course of Indian History for themselves and come to their own conclusions.

Editor

THE British statesmen who managed the affairs of the Empire during the first half of the 19th century were singularly devoted to the Imperial cause. When Palmerston declared that "We have no eternal allies and we have no perpetual enemies; our interests are eternal and perpetual, and *those interests* it is our duty to follow", he simply laid the dictum which the British Imperialists had been following, consistently and faithfully, on the continent and in the colonies, in writing. They were, without the least shred of doubt, competent people who knew well how to sefeguard those interests in the face of such problems as the Continental-Blockade, the Holy-Alliance and the Near-Eastern Question. They knew well, not only how to capture colonies and keep them under their tight control and strong hold and drain their wealth to the exaltation

of His Majesty's and Her Majesty's Government, but also to govern them in a way which would gradually destroy the nationhood of the conquered people and reduce them ultimately to slavish-submission, keeping them attached to a physical unit that can be shown as part of the British Empire on the map of the world.

Among the various adverse effects of the British rule on Indian social order at least two have to be reassessed by the historians of Modern Indian History who have been dazzled by the artificial brightness of the so-called Indian Renaissance. First and foremost was the gradual denationalisation of the Indian people through a cool-calculated scheme of Europeanising the backbone of their way of life. It has to be understood that it was not religion but the *Concept of Dharma* which formed basis of the Hindu life. So abstract was it as to comprise of a code of values and ideals and so concrete as to be followed in practice in daily living. Indian society, it is surprising, could do, at times, without a state as the Concept of Dharma was the guiding standard as well as a potential deterrent. The British were surprised to find the Hindus living the same way of life they had been doing before Mahmud's invasion (1000-1025 A.D.), remaining practically culturally unaffected by five centuries of Muslim rule in India. This monolithic cultural core was prejudicial to their interests.

It was particularly distasteful to such intellectuals as Thomas Babington Macaulay who "entertained supreme contempt for everything Indian." He was the man who declared in the House of Commons in 1833 that, "It is scarcely possible to calculate the benefit which we might derive from diffusion of European civilisation among vast population of the East.........to trade with civilised men is infinitely more profitable than to govern savages". This was expression of a well marked-out policy. Those who filled the ranks of the East India Company since William Bentinck's Governor-generalship (1828-35) devised, drew-up and enacted measures which were designed to alienate the people of India from this Concept of Dharma and to corrupt, degrade and demoralise them and, above all, to denationalise them. They monetized the whole Indian system which so far had a spiritual and, hence, an ethical complexion. The country fell aghast against superior talent. Under severe impositions it lost its trade and a major source of its wealth; more unfortunate, however, is the erosion of values and ideals which began in the early 19th century and saw completion of the destructive process as soon as the ruling hand was removed in 1947. When the British walked out of India leaving behind a set of Imperialistic institutions, the impact of which on the standards of Indian public life has yet to be assessed, we find the decisive sections of the Indian Society almost alienated from their cultural heritage. The Indians which the Congress began to rule after Independence, was a dispirited, demoralised and *denationalised mob*, looking as surprisingly towards their ancient past as did anybody else. They did not know, for example, why their ancestors were so keen to depict mithuna-mudras (erotic postures) on their religious shrines. This way, the British rule of less than two centuries proved

to be far more disastrous to Indian social order than the Muslim rule of five centuries. The Turk or the Mughal who conquered India, settled in the country; he only demolished the temple but he never tampered with the spirit which brought the temple into form as a symbol of devotional worship. The British who came here only to rule and govern did not demolish the temple but they killed the spirit which goes into its making ! It is a pity that our leaders who, curiously, largely came from the Bar and who were, thus, brought up and trained under the judicial system which Macaulay had founded with a far-reaching policy in mind, never examined their problems in terms of the British legacy which is primarily responsible for the chaos that now prevails in India; it is a pity that Macaulay's measures are still intact and in vogue, though their worst consequences are already before us.

MACAULAY'S JUDICIAL SYSTEM

The earliest law which man instituted in society was a code of norms to maintain a social order to protect its *useful but weak* constituents against annihilation by powerful and more numerous factors. It was not measured in terms of polity which had not then grown. Gradually, law evolved with the same object in view though in the early stages of its development it was primarily a monopoly to understand, institute and enforce, of the privileged class, e. g. the priests in Egypt and Assyria, the military overlords in Sparta and the Brahmanas in India and naturally this law was discriminatory. As for example, for the same offence a Sudra in ancient India was amputated while a Brahmana paid on a fine of 100 panas. There may be a number of explanations of this discriminatory outlook of the law-makers in terms of the existing circumstances, but at least one fact stands out that the maintenance of the social order with adequate protection to the useful constituents of the society was their objective, sacred or temporal it might have been. An intelligent Brahmana was considered to be certainly more useful and more valuable to the Society than a Sudra who did the manual work and who could be easily replaced. This law was ruthless from the humanitarian point of view, but the ancient societies sometimes tended to be as totalitarian as China has produced one in the most modern times.

The Law in Medieval India was largely religion-oriented, the believers getting specific protection of the State against the vast multitudes of non-believers who were treated as second-rate citizens. But concept of the Rule of Law had sufficiently grown and justice was cheap, quick and without encumbrances. Balban laid down the dictum of *Fear and Respect* which a state earns by imparting fair and ruthless justice to all alike. Sher Shah introduced secular element in the administration of Justice and the process found its culmination during the enlightened age of Akbar (1556-1605).

Macaulay came to India as a Law Member in 1833 and founded a judicial system which includes his Indian Penal Code. It aspired to nullify completely the existing system. Concept of medieval law was to impart Justice; concept of the Law

of His Majesty's and Her Majesty's Government, but also to govern them in a way which would gradually destroy the nationhood of the conquered people and reduce them ultimately to slavish-submission, keeping them attached to a physical unit that can be shown as part of the British Empire on the map of the world.

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which he introduced into India was *to regulate the conduct of an average citizen* ! and to regulate it in such a way as to be conducive to the interests of the government. Only those who could pay the necessary fees could come to this Law for a judgement which may or may not be just. Justice comes only by chance, the more decisive factor is the vakil's wits, on either side. There is a procedure which entails years of patient pursuance and huge expenditure; gradually this procedure has so outgrown, its original bush and become so lengthy, dilatory and expensive that litigation has become an aristocratic luxury. Commoners could not afford it and if they did, they were ultimately ruined. Obviously, this law accords protection, if it does, to hardly one percent of the population, to those who not only possess money but also know how to manage the things, and the remaining 99% are silent sufferers of the tyranny of Law which is a peculiar feature in India.

This Law, instead of ensuring it, gave insecurity to life and property and encouraged corruption. There cannot be a more truthful commentary on Macaulay's judicial system than the Tracts of the India Reform Society (founded in England in 1853) which read : "........cumbrous legal forms and legal tax..... to enter into the courts of what is called justice, it is not only necessary that you should have a plaint but money to pay (not lawyers but) the Government. So that to all the Company's subjects who cannot commence the search of justice by paying a tax to the Government, doors of the courts are closed." This basic structure of the system has remained unchanged.

Worst of all its adverse effects, it gradually created in the Indian society a new class of vakils who, because of their knowledge of, and skill to handle, this cumbersome Law and the maze of its procedure, became indispensable to this system. They would not mind defending a real culprit, whom they would believe to be a real culprit in the heart of their hearts; in lieu of their fees, they would exploit the weaknesses of the Law, or of the case and the opposite party concerned, to the advantage of their clients. They were least devoted to the concept of Justice or the doctrine of righteousness; their sole concern was MONEY. They prospered at the expense of the litigants and gradually became a powerful and influential section of this social order. This is how the entire system was *monetized* to the complete negation of the Concept of Dharma.

The Indian Penal Code was craftily worded : "Every definition of an offence in it is so comprehensive that many an innocent act might be construed by it into an offence. On the other hand, there are provisions in the Code especially in the General Exceptions, which may provide as excellent loopholes for the escape of the really guilty" if his Counsel, the defending vakil, would be tactful enough to exploit them. Punishments were excessively severe. The criminal, even on his first offence, was a contemptuous creature and an outcast and there was no idea of his reclaiming by the society. Police was more an instrument of oppression than a guardian of public life and property, or a benevolent patron of law and order. It was an agency to perpetrate rulers' terror into the hearts of the teeming millions of India. The whole system was designed to degrade the people of India and *to kill that spirit which builds a*

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EDUCATIONAL SYSTEM

The Hindu College was founded at Calcutta in 1817 and the Agra College, Agra in 1823, with a view to promote study of Indian languages as Sanskrit, Hindi, Arabic, Persian and Urdu. Soon the question arose whether education should be imparted through English or through native languages. Oriental scholars headed by H.H. Wilson, who really understood, and hence appreciated, all that was great and noble in the Indian classics, advocated that education should be imparted to the people of India through their own language. But the Occidentalists stood for English language to be the medium of instruction. This controversy was raging when Macaulay came to India. He sided with the latter and, through a queer way of argumentation, led them to success. His Minute, which has often been applauded as a Masterly Minute, contained such irrelevant and silly arguments as this : "Suppose that the Pasha of Egypt, a country once superior in knowledge to the nations of Europe, but now sunk far below them, were to appropriate a sum for the purpose of reviving and promoting literature and encouraging learned natives of Egypt, would anybody infer that he meant the youth of his Pashalic to give years to the study of hieroglyphics, to search into all the doctrines disguised under the fables of Osiris, and to ascertain with all possible accuracy the ritual with which cats and onions were anciently adored ? Would he be justly charged with inconsistency if, instead of employing his young subjects in deciphering obelisks, he were to order them to be instructed in the English and French languages, and in all the sciences to which those languages are the chief keys ?" It was mischievous to put India at par with Egypt in this context. The ancient culture of Egypt had long been dead and only remained exhibited in show-cases of museums. Pasha and his entire Arab population were musalman, having no religious or social affiliation to the extinct culture of the land. But Indian culture was a living phenomenon and had an unbroken tradition of 5000 years; Indian culture was not a museum-piece but the very way of the life of the vast multitudes of India ! The most ancient scriptures as the Vedas and the great Epics, the Ramayana and the Mahabharata, were daily read and understood and their dicta followed in day to day life of the Indian people. Macaulay might not have read those classics himself but he was certainly aware of the fact that while ancient language of Egypt had died out, Sanskrit was a living phenomenon of India and was understood and spoken from Kashmir to Kanyakumari and from Saurashtra to Bengal. To compare the living and dynamic Indian Culture with the dead Egyptian civilisation was an act of deliberate and malafide ignorance.

Thus was English imposed upon India. It was intended to alienate its people from their *cultural heritage* and to plant, through this system, European institutions on the Indian soil. Macaulay really had a deep-rooted meaning when he said, "It is scarcely possible to calculate the benefit which *we might derive from the diffusion of European civilisation* among the vast population of the East." Though it looked

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Thus was English imposed upon India. It was intended to alienate its people from their *cultural heritage* and to plant, through this system, European institutions on the Indian soil. Macaulay really had a deep-rooted meaning when he said, "It is scarcely possible to calculate the benefit which *we might derive from the diffusion of European civilisation* among the vast population of the East." Though it looked

a benevolent measure as it professed to bring modern sciences to the grasp of the Indian people, as it has actually been interpreted by many innocent Indian historians, it was in fact the greatest mischief done to the Indian system. It has been rightly noted by the art-critic Rawlinson, "In 1835, English became the medium of higher education in India, and replaced Persian as the official language. The result was an indiscriminate admiration for everything western on the part of educated Indians, and *a neglect of their own unique cultural heritage.*"

We severely criticize the Muslim period for destruction of our sacred temples. But no ruler even of the so-called Dark Sultanate period ever encouraged our pundits, professors or students to go to Shiraz or Baghdad for learning. Instead, for Islamic studies and for the study of Arabic and Persian, they established colleges at Delhi, Agra, Gwalior, Jaunpur and other important places, while Kashmir, Mathura, Kashi (Varanasi) in the north and scores of places in the south continued to remain traditional seats of Hindu learning. We hear Amir Khusrau (1253-1325) proudly proclaiming that his land of birth was superior to any other country in the world on ten counts, one being that "Scholars from all parts of the world have come from time to time, to study in India, but no Indian scholar has found it necessary to go abroad in quest of Knowledge". This medieval standard was destroyed during the British Raj. Oxford and Cambridge were forced upon us and the English system of Education gradually rose in our estimation to the point of adoration to such an extent that we started sending our children to England, with unbounded pride, to learn our own literatures, philosophies and histories ! In imitation, hundreds of public schools and colleges were founded in India to impart English education to the natives, and, through this media, to introduce English civilisation into our social system. Our greatest centres of learning receded into background and, ultimately, dwindled for lack of patronage. This is how our cultural institutions, which had constituted the backbone of the Indian way of life for at least 2000 years and which even 500 years' rule of the musalmans had not been able to break or even to temper a bit, were sought to be set aside, suppressed and finally destroyed and our culture marked for exhibition in museums as it was being done in Egypt. But for the uneducated poor masses who conservatively and tenaciously stuck to their beliefs, and remained 'medieval' and 'backward' in spite of a thousand reproaches, we would have certainly been submerged under this tide of Europeanisation and would have completely lost our identity as a nation.

SETBACK TO INDIAN INTELLECTUALISM

Except at the initial stage of the establishment of the Delhi Sultanate or during the regime of a few bigoted rulers, the Indian arts and literatures were patronised by the medieval State, more often than not, liberally. There was a fusion of tastes and beliefs and great impetus was given to the growth of a composite culture. The mosques of Ahmedabad, for example, closely resemble temple architecture and arch has been incorporated ornamentally, here and there, as a symbol of the Faith. Some monuments of Akbar at Agra and Fatehpur Sikri look

like Hindu temples. Music and Painting also immensely developed from the stage they were left at the end of the 10th century. Indian poets, musicians, painters and builders found ready patronage at the court in Medieval times in the north as well as in the south. India's is such a vast geography that if a Sikandar Lodi stood antagonistic to Indian culture at Delhi, his very contemporaries, e.g. Mansingh Tomar at Gwalior, Ghiyasuddin at Mandu, Mahmud Begarha at Ahmedabad and Krishna Devaraya at Vijayanagar generously patronised Indian music, architecture and literature and the process of growth and development went on unhindered.

With the coming of the British rule, State patronisation and protection to Indian intellectuals, literateurs, poets, painters, musicians, architects, artists and craftsmen ceased, for the first time. The British Government was not at all alive to the woes of poets, musicians, painters and craftsmen of Delhi, Agra, Lucknow and other centres, who had been thrown out of their jobs with no means of subsistence at all. Patronage was withdrawn from that section of the society which entirely depended on it; this section of the society always grows or declines in accordance with the quantum of patronage, and this is most susceptible to extinction without it. Some of them migrated to the Princely states in Rajasthan and Madhya Pradesh, for example; some, who could, took to other professions, while a large number of them starved and, in only a single generation, the wonderful arts of the gorgeous Imperial capitals of India died out !! Delhi, Agra and Lucknow no longer remained centres of Culture. Ghalib, the greatest of the Urdu poets, and the greatest also of his time, did not get employment at Delhi, or anywhere else. He travelled from Delhi to Calcutta, in vain. Zauq would not let him prevail on the pauper Mughal Emperor Bahadur Shah 'Zafar' and, even later, there was no one in the nobility rich enough to patronise Ghalib. He died a destitute ! The same Fate was reserved for the Indian intellectuals of this age.

Elphinstone's Minutes of 1824 contain some conscientious confessions in this respect; after his stay of 28 years in India and barely three years before his final departure to England, he noted : "It has been urged against our Indian Government that we have subverted the states of the East, and shut up all the sources from which the magnificence of the country was derived, and that we have not ourselves constructed a single work, either of utility or of splendour. *It may be alleged with more justice that we have dried up the fountains of native talent* and that from the nature of our conquest, not only all encouragement to the advancement of knowledge is withdrawn, but even the actual learning of the nation is likely to be lost and the productions of former genius to be forgotten". It is as true of the age which preceded Elphinstone as of that which followed him, of which an art-critic rightly remarked : "Indian art had fallen into undeserved neglect in the Victorian era".

It was natural that the churches were built in the Baroque and Renaissance styles. But the public buildings which began to appear on the Indian scene were also composed of such features as Roman semi-

circular arches with projecting keystones, pillars with Ionian capitals, Greek pediments and Baroque projecting oriels with multi-foiled ornamental windows. It was entirely an alien architectural style with no affinity at all to the arts of the land. Renaissance paintings were exhibited in official premises. A new dress was introduced on the social forum. English buggies bustled in the streets. In every walk of life, in every respect an altogether different social display and discipline was introduced and rulers scrupulously avoided accepting any social or cultural compromise or even a dialogue with their subjects, whom, more often than not, they looked down upon as semi-savage human beings. It was althogether a one-way traffic and all this was being done exertively with a view to Europeanise India "in morals, in intellect, in taste and in opinions" as Havell painfully noted. He deeply felt for the loss of Indian arts and crafts and fought for their revival. This conscientious Englishman of Calcutta bitterly criticised Macaulay's measures : "Macaulay's policy pursued to its logical conclusion was only a Philistine war of extermination against all the intellectual traditions of Hinduism which he did not think worth consideration".

If the Indian arts and literatures servived, in spite of all these setbacks, in the 19th and the first half of the 20th century, this was due to the generous patronage and protection which was accorded to them by some Princely states of India : the Gaikwads of Baroda, the Scindias of Gwalior, the Nizam of Hyderabad and the houses of Kashmir, Udaipur, Jaipur, Bikaner, Jodhpur, Rampur, Indore, Mysore and scores of others. They maintained libraries, published thousands of Sanskrit works in various series, patronised Indian painters and musicians at their courts and built temples and chhatris according to ancient Vastu-canons. Conservative character of the people of India and *their love of the traditional way of life* and customs also subscribed, to a large degree, to the survival of Indian arts and literatures.

CREATION OF THE FIFTH ORDERS

No doubt, caste was rigid in ancient India. The medieval age had, however, much relaxed, if not actually destroyed it, At least from the State point of view it did not exist. The foreign travellers who visited India in the 17th century described Indian society as composed of Umaras (nobility, court officers), Moors (Musalmans, mainly artisans and craftsmen), Rashboots (Rajputs, the fighting classes) and Gentiles (Hindu traders). The division of the medieval society was, thus, understood more on the basis of profession, service with the State and trade being the most prominent, than caste. But the British Raj re-instituted it. It divided Hindus from the Musalmans, and reimposed caste on the former. To the British Raj belongs the custom of using caste along with the name as surname almost universally in official transactions. Otherwise it was tribe or clan or race, along with the place of birth, which was sought to be indicated and that too in specific cases. Thakur Pheru, the celebrated mint-man of 'Alauddin Khalji (1296-1316) was Jaina by religion, but we do not know his caste. Todarmal and Birbal did not use their caste-name. However, it became a general practice during the British period. Even Musalmans, who hitherto had been

using the name of their native place and their father's name along with their names for identification, were induced to use such caste denominations as Qureshi and Ansari.

More significant than the re-distribution of Indian society on the basis of caste, was the creation of new classes within the Indian social order. The British Raj created a *Vakils-class,* shrewd, unscrupulous and rich. It created an Officers-class and a clerical-class, both being two ends of the *bureaucracy* who ran the British government, hence they received various privileges and were either respected or feared by the masses. Worst of all, the British Raj created a *'Bahadurs'-class* with such titles as Rai-Saheb, Rai-Bahadur, Khan-Bahadur, Rais and Rai. This new social order was based on possession of land, wealth or influence in the societv and grace of the Government. Because they were economically well off and, hence, enjoyed a social status, they felt the necessity of wooing the government to keep up their position and, in return for the British patronage, they looked after the interests of the Crown.

Gradually they came up in the forefront of Indian society. They rendered useful services to the Imperial cause and maintained *an extremely important liaison between the British Raj and the Indian masses in the cities* as did the Zamindars in the villages. The British controlled the rural society through the Zamindars and urban society through these 'Bahadurs'. This way, they were British agents.

It may be observed that classification of Indian society on the basis of caste in ancient times or on the basis of profession in the medieval period was certainly better as in either case it assigned specific functions and duties to each one of them within the social order. But the new classes had no such function to perform for the society except either to work as vehicle of the British Raj in India or to safeguard and perpetuate its interests.

Dayanand, the founder of the Arya-Samaj, committed a grave error when he mixed too much of acrimony with his system and started fighting a hand-to-hand fight with the Hindus, Musalmans and Christians-all at one and the same time. But it has to be understood that what Dayanand fought against was not his own system which had gone astray but against the newly instituted social system which was designed to destroy the cultural core of India. Against the attempt to Europeanise Indians, he reinstituted the ancient Indian way of life divided into four ashramas and sixteen samskaras, through his *Samskara-vidhi.* He hit hard at the new system in his work *Satyartha-Prakash* and dealt authoritatively with such subjects as education, marriage, government, law and punishment and, of course, religion in its pristine purity. He refused to be led by the newly introduced notion that Sudras were out-caste and on the authority of the Vedic tradition, viz.

यथेमाँ वाचं काल्याणीमावदानि जनेभ्य : ।
ब्रह्मराजन्यम्याँ शूद्राय चार्याय च स्वाय चारणाय।।

(Yajura-Veda, 26-2).

showed that they could read the Vedas as freely as did the Brahmanas. On the authority of Manu, e.g.

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम् ।
क्षत्रियज्जातमेवन्तु विद्याद्वैश्यात्तथैव च ॥

(Manu-Smriti, 10-65)

he defined *Varnasrama-Dharma* on the basis of Karma and not on the basis of caste. He initiated an educational system of his own on both Gurukul and modern school patterns, to counter the onslaughts of English education. He introduced several social reforms. In fact, he was the first great leader of India who anticipated the disastrous consequences of British measures and roused the Indians to the feeling that *it is better to starve under self-government than to flourish under foreign rule;* it was he who founded the dictum of '*Swarajya*' around the middle of the 19th century, much before the Congress had come into being. The wisdom of his socio-religious measures vis-a-vis the impact of Macaulayism has, however, yet to be realised, by our Oxford and Cambridge-educated Professors and Scholars of Modern Indian History who still follow foot-prints of their English preceptors and adore Macaulay as a Messiah !

(To be continued)

No one can deny that there is a certain continuity in human affairs and that one period of history is almost inseparably connected with another. Violent changes seldom occur, and one age imperceptibly shades off into another. It often happens that during a period of transition the actual authors of important events, the very actors in the historical drama, fail to perceive the significance of the part played by them. They are so completely immersed in affairs so busy with acting and doing that they become utterly oblivious of the changes which are wrought by their own efforts. A revolution takes place; our political and social conditions are altered; autocracy gives way to freedom; orthodoxy yields place to a liberal cosmopolitanism; our ideas and ideals are thrown into the crucible to be re-cast and refashioned, and yet, we do not see that the surface of the earth on which we stand is being changed perhaps through our own instrumentality. We become the unconscious agents and creators of mighty revolutions, and seldom realise the magnitude of the influence which we exert upon the epoch in which we live and which, in turn, it exerts upon us. Not unoften do we enter upon our grand human inheritance and reap and enjoy the fruits of social conquests without thinking of the great mass of men and women, who with infinite toil and patience have striven to accomplish the mighty task of political and social regeneration, and who have contributed in a thousand ways to the glory of the epoch in which we live..................The conquest of India by foreigners has led to serious breaks from the past at times, and not unoften her indigenous institutions have perished under the deadening effect of foreign domination. Her people have been forced to abandon their political institutions for exotic systems. Their political advance has been rudely interrupted and foreign subjection has seriously interfered with the growth of healthy ideals of national and public duty. But while all this is true, the thread of the cultural history of India has remained unbroken through the ages, and the fundamental aspects of the social and religious life of her people have always possessed a unity, a sameness, which no historian can fail to notice.

Dr. Ishwari Prasad

DR. K. NATH MEMORIAL LECTURE 1977

THE CONTRIBUTION OF MUSLIMS TO SANSKRIT

(PART I)

DR. SATYA VRAT SHASTRI
Professor of Sanskrit, University of Delhi

The author, a versatile Sanskrit scholar of repute devoted to the promotion and propagation of the composite culture of India both at home and abroad, was invited to deliver the 1977 Dr. K. Nath Memorial Lecture on 5th May, 1977 under the auspices of the Institute of Indology, 47-A, Friends Colony, New Delhi. The subject of the lecture was "The Contribution of Muslims to Sanskrit." We bring here the first instalment of this lecture with the kind permission and courtesy of the Institute of Indology, New Delhi. The main thrust of the author in his lecture is to further the cultural harmony in the country, as he most aptly sums up India's destiny : "It has been the special characteristic of this country that two parallel planes have continued to exist in it side by side. While on the actual plane it has accepted distinctions of caste and creed, on the intellectual plane it has discarded them, resulting in its development, in spite of a multiplicity of castes and creeds in it, as a haven of peaceful co-existence. There has as a consequence been a good deal of give and take between castes and castes and communities and communities.......... ......"

Editor

पूर्वपीठिका

शुक्लाम्बरधरां शुक्लां वीणापुस्तकधारिणीम् ।
भक्तक्षेमङ्करां नित्यं वाग्देवीं प्रणमाम्यहम् ॥१॥

दिष्टय्या विलसति पुरतः परिषदिहाभिरूपभूयिष्ठा ।
अध्यक्षतामथास्या निर्वहन्ति भारतदेशस्य राष्ट्रपतयः ॥२॥

नानारत्नसमृद्धा या दिव्या गीर्वाणभारती ।
कृतो यत्नो महांस्तत्र यवनैरप्यसंशयम् । ॥३॥

प्रसूनराशावुपलभ्यमानं
मरन्दमास्वादयितुं समुत्का ।
स्वस्यावशा चेत्समुपैति भृङ्ग-
राजिर्विचित्रं किमिवास्ति तत्र ॥४॥

इस्लामधर्मे स्थितिभागिनोऽपि
नैके विपश्चित्प्रवराः प्रमोदात् ।
गीर्वाणवाणीपरिशीलनेन
तद्वाङ्मयं वृद्धियुतं वितेनुः ॥५॥

वृत्तस्य तेषामतिविस्तृतस्य
निवेदनायैव निमन्त्रितोऽहम् ।
विद्वद्वराणां भवतां पुरस्ताद्
वाचं मदीयां समुदीरयामि ॥६॥

तां "सन्तः श्रोतुमर्हन्ति सदसद्व्यक्तिहेतवः ।
हेम्नः संलक्ष्यते ह्यग्नौ विशुद्धिः श्यामिकाऽपि वा" ॥७॥

I have great pleasure in speaking to you this evening on the contribution of Muslims to Sanskrit. That pleasure becomes doubled with the presence among us of our respected Rashtrapati. With his permission I start my lecture.

One of the oldest languages of the world, Sanskrit has grown and developed in India over the past thousands of years. Its literature consists of some of the finest specimens of human creation. It has been enriched by people of different cultural and ethnic groups, different religious and social backgrounds, different linguistic and speech habits. It is Indian in the true sense of the term, not possible to be associated with any particular community or group of people. Still in popular notion it has come to be associated with the Hindus just as Persian and Urdu have come to be associated with the Muslims. It is to remove this erroneous notion, arisen in all probability from lack of adequate information, that the present exercise is being undertaken.

It may in passing be pointed out here that there is a basic difference between the condition of Sanskrit and that of Persian/Urdu. The latter have been after the introduction of Islam in India for almost a thousand years the languages of the Muslim rulers enjoying the privilege of being the languages of State. If the Hindus took to them they did

so in all probability for gaining an access to the ruling class with all its attendant advantages. Again, these two languages, Persian and Urdu, were spoken at least by an important section. There was no such outward advantage with Sanskrit. If in spite of this non-Hindus, the Muslims in particular, patronized it, studied it and interpreted its vast literary wealth, they did so for the mere love of it. They were probably so deeply impressed with its charm, its sweetness, its rhythm and its richness that they thought to drink deep at its fountain-head, either directly cr through translations.

It has been the special characteristic of this country that two parallel planes have continued to exist in it side by side. While on the actual plane it has accepted distinctions of caste and creed, on the intellectual plane it has discarded them, resulting in its development, in spite of a multiplicity of castes and creeds in it, as a haven of peaceful co-existence. There has as a consequence been a good deal of give and take between castes and castes and communities and communities. The quest of knowledge for the realization of the Supreme has been common to all the inhabitants of this ancient land. Any pious person or a spiritual leader would find adherents in it from all communities, Hindus, Muslims and Christians. It was in this country that Andal, a woman of low caste, could win the veneration of the Alwars in the South. It was in this country again that the work of Pariahs like Thirupam could secure recognition from such stalwarts as Rāmānuja. The religious leaders who influenced large sections of society in their times like Caitanya of Bengal, Śaṅkaradeva of Assam, Tukārām of Maharashtra, Nānak of Punjab, to mention only a few, did not believe in the distinctions of caste and community and had among their adherents both Hindus and Muslims. As a more telling instance of this could be mentioned Rāmānanda who had Ravidāsa, a shoe-maker, Kabir, a Mohammedan weaver, and Senā, a barber, among his disciples. Communal harmony was therefore ingrained in the very thinking of the country which had evolved itself along higher paths over the centuries. That is why the two principal communities in it, though maintaining their separate identity and following their separate religious practices, have achieved a kind of fusion that defies all description. Hindus visit Muslim saints and their Dargahs and offer prayers. The Muslim saint Saiyad Ali-al Hujwiri is as much honoured by the Muslims as the Hindus. The same can be said of the disciples of Muinuddin Chishti and many others. It is again because of this that the Hussaini Brahmins of Rajasthan are found following Mohammedan practices, though adhering at the same time to Hindu rituals and customs. It is again due to this that the Imam Shahi sect of the Muslims is seen following the authority of the *Atharvaveda* and of Niṣkalaṅka. And it is due to this again that most of the Sufi saints like Nizamuddin Aulia, Fariduddin Shakarganj, Shah Inayat Shah Kalandar, were initiated by Hindu spiritual leaders.

With such give and take among the Hindus and Muslims it was but natural for them to feel attracted towards the languages and the literatures of each other.

ROYAL PATRONAGE

In the medieval period arts and letters flourished under the patronage of rulers. If royal or official patronage had not been available to Sanskrit, it would not have flourished to the extent it did. Many of the rulers of the period, especially the Mughals, and some of the high officials working under them extended their patronage to it. Of the Sanskrit writers patronized by them could be mentioned Bhānukara, Akabarīya Kālidāsa, Puṇḍarīka Viṭṭhala, Gaṅgādhara, Kṛṣṇa, Rudrakavi, Jagannātha Paṇḍitarāja, Vedāṅgarāya, Amṛtadatta, Harinārāyaṇa Miśra, Vaṁśīdhara, Lakṣmīpati and so on.

Bhānukara or Bhānudatta enjoyed the patronage of emperor Sher Shah whom he eulogizes in one of his verses.

He also eulogizes Nizam Shah, identified with Burhan Shah of the Nizam Shahi dynasty who ruled from 1510-1515 A.D. He was the author of eight works two of which are commentaries on his own writings.

One of the greatest of the poets of the 16th Cen. A.D., Akabarīya Kālidāsa, as his very name shows, was indebted to Akbar for his patronage to him, which had probably prompted him to go in for this peculiar name which was his pseudonym, his original name being Govindabhaṭṭa. In his quite a few verses preserved in the anthologies he speaks of a number of kings of his time such as Rāmacandra of Rewa, who sent Tansen to Akbar's court, a king of Gurjara, Gurjarendra, king Jallala, a Vaghela king and one Dalapati.

Emperor Akbar was a great lover of literature and a number of Sanskrit poets, scholars and men of letters enjoyed his patronage. Bhānucandra and his disciple Siddhacandra wrote an exhaustive commentary on the *Kādambarī*. Bhānucandra, as he himself says in the prefatory verses, was Akbar's favourite :अकब्बरक्ष्मापतिदत्तमानः ।

Rāmacandra wrote *Rāmavinoda*, an astronomical work in Sanskrit for Rāmadāsa Bhūpāla, a minister of Akbar which gives his (Akbar's) full genealogy. His brother Nīlakaṇṭha wrote *Toḍarānanda*, a work on Civil Law, Astronomy and Medicine for Todarmal, one of Akbar's ministers.

Behari Krishna Das wrote a work *Pārasīprakāśa* which, as the author himself states, was composed for the pleasure of Akbar : अकबरनृपरुच्यर्थम्, so were composed the works *Nītisāra* and *Nartananirṇaya* on music, dancing and so on by Gaṅgādhara and Puṇḍarīka Viṭṭhala respectively.

As was Akbar so were his son Jehangir and grandson Shah Jehan. In the former's reign a scholar Śrīkṛṣṇa, in whom he placed great confidence, wrote *Bījanavāṅkura*, a commentary on Bhāskarācārya's Algebra and a poet Rudra Kavi wrote three works, the *Kīrtisamullāsa*, and the *Dānashāh Carita* on emperor Jehangir, on the emperor's son prince Khurram and Akbar's son prince Danyal. In the latter's reign there flourished a number of Sanskrit poets and scholars, the most prominent of them being Paṇḍitarāja Jagannātha who wrote a number of works like the *Rasagaṅgādhara*, the *Bhāminīvilāsa*, the *Gaṅgālaharī* and so on and who spent quite a few of his earlier years under his benevolent patronage : दिल्लीवल्लभपाणिपल्लवतले नीतं नवीनं वयः, having been invited to his

court when his fame had spread with the defeat by him of a Jaipurian Kazi at a disquisition concerning Islam. In a verse ascribed to him, he praises the munificence of the lord of Delhi or the emperor. According to him, it is either the lord of Delhi or the Lord of the universe who can fulfil people's desires :

दिल्लीश्वरो वा जगदीश्वरो वा
मनोरथान् पूरयितुं समर्थः ।

Of the gifts by other kings, he says : (They are too tiny), they can procure for us a vegetable or a pinch of salt in a meal :

अन्यैर्नृपालैः परिदीयमानं
शाकाय वा स्याल्लवणाय वा स्यात् ।

According to a tradition he married a Muslim girl, Lavaṅgī. He enjoyed Shah Jehan's patronage in full. It was he who conferred on him the title of पण्डितराज for his *Āsafavilāsa*, a work written by him in praise of Nawab Asaf Khan, brother of Nur Jehan and the minister of Shah Jehan :

सार्वभौमश्रीशाहजहांप्रसादाधिगतपण्डितराजपदवीविराजितेन

He is said to have left Delhi after the death of Dara Shikoh whom he greatly admired for his learning.

Among other writers of Shah Jehan's reign mention may be made of Munīśvara who wrote the *Siddhāntasārvabhauma* also called *Siddhāntatattvārtha*, a versified compendium of theoretical astronomy, *Nisṛṣṭārthadūtī*, a commentary on the well-known mathematical work the *Līlāvatī* and *Marīci*, a commentary on the Gaṇitādhyāya and the Golādhyāya of Bhāskara's *Siddhāntaśiromaṇi* besides a small work, the *Pāṭisāra*, Bhagavatīsvāmin who wrote *Kāvyavṛttiprabhodha* a treatise on metres used in Kāvyas, Nityānanda who wrote two works on astronomy the *Sarvasiddhāntarāja* and the *Siddhāntasindhu*, the latter at the instance of Asaf Khan, the minister of Shah Jehan : सोऽयं वासफखां विभाति सकलान् वर्णाश्रमान् पालयन् तस्य प्रेरणया, Vedāṅgarāya who wrote a number of astronomical and religious treatises, the more prominent of them being the *Pārasīprakāśa*, dealing with the methods of conversion of the Hindu dates into Mohammedan and vice versa and Arabic and Persian names of the week, the months, the planets, the constellations and so on, which he wrote to please the emperor and gain his favour :

श्रीमच्छाहजहांमहेन्द्रपरमप्रीतिप्रसादाप्तये,

Harinārāyaṇa Miśra no work of whom has come down to us except the two verses in the anthologies in one of which he praises his patron, the emperor Shah Jehan. It is interesting to note that it was not only the emperor who patronised Sanskrit scholars, his queen Mumtaz Mahal too did the same. Vaṃśīdhara Miśra, a Sanskrit poet of note, enjoyed her patronage. The anthology, the *Padyāmṛtataraṅgiṇī* records a verse by him. There appears to have been a rivalry between the two great contemporaries, Paṇḍitarāja Jagannātha who enjoyed the favour of the emperor, and Vaṃśīdhara Miśra who enjoyed the favour of the queen. The said anthology has a verse by the Paṇḍitarāja too. Both the poets, through a verse each, are interpreted to have a dig at each other.

The Paṇḍitarāja says that he does not find an elephant anywhere near him, not to

speak of a lion, on whom he could show his prowess :

> दिगन्ते श्रूयन्ते मदमलिनगण्डाः करटिनः
> करिण्यः कारुण्यास्पदमसमशीलाः खलु मृगाः ।
> इदानीं लोकेऽस्मिन्ननुपमशिखानां पुनरयं
> नखानां पाण्डित्यं प्रकटयतु कस्मिन् मृगपतिः ॥

Vaṁśīdhara Miśra says that the favourite of Mahādeva (oblique reference to Shah Jehan) is a bull. The favourite of Durgā (oblique reference to Mumtaz Mahal) is a lion. Since it enjoys Her favour (meaning that since he enjoys Mumtaz's favour) it does not find any body to test its prowess; not even the Śiva's bull, (meaning Paṇḍitarāja Jagannātha who enjoys Shah Jehan's favour, Śiva being taken as symbolic of him) for that is a bull after all :

> दिङ्नागाः प्रतिपेदिरे प्रथमतो जात्यैव जेतव्यतां
> सम्भाव्यस्फुटविक्रमोऽय वृषभो गौरेव गौरीपतेः ।
> विक्रान्तेर्निकषं करोतु कतमं नाम त्रिलोकीतले
> कण्ठेकालकुटुम्बिनीकरुणया सिक्तः स कण्ठीरवः ॥

Not only the Mughals, other Muslim rulers or noblemen or officers too extended patronage to Sanskrit scholars and writers of their time.

King Shahabuddin, in all probability a ruler of Kashmir, had in Amṛtadatta a court poet in Sanskrit who recorded the fact of the despatch of a messsage by him (Shahabuddin) to one Mir asking him to desist from invading Kashmir.

King Burhan Shah of the Faruqui dynasty which ruled between 1320-1600 A.D. at Anandavalli at Khandesh had in Puṇḍarīka Viṭṭhala, a writer of repute, who concentrated on writing on music in Sanskrit at his court. Viṭṭhala later shifted to the court of Madhava Singh of the Kacchapa dynasty at whose instance he composed the well-known work on music the *Rāgamañjarī*. He was also a favourite of Akbar, the Great.

Shayesta Khan, Aurangzeb's maternal uncle and general had, in Caturbhuja, a poet and a rhetorician like Paṇḍitarāja Jagannātha. He composed the poem *Rasakalpadruma* in glorification of his patron.

Lakṣmīpati, a poet of the 17th cen. A.D. flourished during the reign of Aurangzeb's son Muhammed Shah, the life-story of whose minister Abdullah he poetizes in his work, the *Abdullācarita*.

The Muslim rulers and the noblemen not only extended patronage to Sanskrit by admitting Sanskrit poets and writers of eminence to their courts providing them with all incentive and encouragement by honouring them and giving them help, financial or otherwise, to enable them to carry on their literary activities unhampered, they also extended patronage to Sanskrit by arranging for the translations of the classics into it. They were actuated herein by the desire to make this vast wealth of knowlege available to their correligionists who had to have a thorough acquaintance with Sanskrit before they could execute their assignments. It is through their efforts that the translations into Persian of such works as the *Mahābhārata*, the *Bhāgavatapurāṇa* and so on were undertaken and brought successfully to completion. It is interesting to note that at the instance of Akbar the translation into Persian of the *Rāmāyaṇa* and the *Mahābhārata* was undertaken. It was his great grandson, the learned prince Dara Shikoh, who carried out the translation into Persian

of the Upaniṣads, under the title Sirr-ul-Akbar. He also translated the *Yogavāsiṣṭha* into Persian. Among his original compositions may be mentioned the *Samudrasaṅgama* on the technical terms of Hindu pantheism and Sufi phraseology and *Mukalamah-i-Baba Lal Das*, a dialogue between himself and Baba Lal Das in the course of which he dealt with the ideals of Hinduism. An interesting fact that bears reproduction here is that a condensed version of the *Mahābhārata* under the title *Razmnamah*, Book of War, was prepared under orders of Akbar. It was richly decorated with pictures. For its manuscript alone Akbar spent an amount equal to some £ 40000. Abul Fazl contributed the preface to it and its copies were distributed under royal orders to nobles. Among other notable translations of Sanskrit works into Persian, under orders of Muslim kings, mention may be made of the *Atharvaveda* first by a converted Mohammedan of the South and Abdul Quadir who could not complete it and later by Haji Ibrahim Sarhindi, the mathematical work, the *Līlāvatī*, by Faizi, the astronomical work, the *Karṇābharaṇa*, under the title *Gurrat-i-viz-Zijat* by Al Beruni, the astronomical work *Tājaka* by Muquammal Khan Gujarati, the historical work, the *Rājataraṅgiṇī* by Maulana Imamuddin, the *Harivaṁśa* by Nasarulla Mustafa, the *Pañcatantra* under the title *Kalilah Damnah* by Maulana Hussaini Waiz. An easier adaptation of the last was also attempted under the title *Ayar Danish*. The Nala-Damayanti story was rendered into Persian under the title *Nal-Daman*. The *Dvātriṁśatputtalikāsiṁhāsana* was translated into Persian by Abdul Quadir with the help of a learned Pandit under the title *Khirad Afza-Namah*. The *Gaṅgādhara* and the *Maheśamahānanda* were translated under the general supervision of Abul Fazl.

The first Bengali translation of the *Mahābhārata* was carried out under the orders of the Bengal ruler Nasir Shah (1282-1325 A.D.) to whom the well-known poet Vidyāpati dedicates one of his Padas. Similarly emperor Hussain Shah was responsible for providing inspiration for the translation into Bengali of the *Bhāgavata-purāṇa*. His general, Paragal Khan, was equally devoted to Sanskrit learning. It was under his orders that Kavīndra Parameśvara translated the *Mahābhārata* upto the Strīparvan which was listened to every evening by himself and by the congregation of his courtiers in his palace. His son Chuti Khan encouraged Śrīkaranandin to undertake a translation of the Āśvamedhikaparvan of the *Mahābhārata* which he successfully brought to completion.

(*To be continued*)

The Muslim scholars were not altogether devoid of a knowledge of Sanskrit. It is erroneously supposed that Sanskrit works were first translated into Persian in Akbar's time............The Arabs had learnt much from Hindu medicine, philosophy, and astronomy, and during the Caliphate of Al-Mamun, the Augustan age of Arabian literature, Arab scholars cultivated a knowledge of Sanskrit as is evidenced by Muhammad bin Musa's treatise on Algebra and the medical treatise of Mikah and Ibn Dahan. Al Biruni, who came to India in the

train of Mahmud of Ghazni, acquired a knowledge of Sanskrit and translated Sanskrit works into Arabic. In the fourteenth century when Firuz Tughluq captured the fort of Nagarkot, he seized a Sanskrit library which contained valuable works. He ordered Maulana Iz-ud-din Khalid Khani to translate a work on philosophy, divination, and omens into Persian and called it Dalayal-i-Firuz Shahi. During the reign of Sikandar Lodi a medical treatise was translated from Sanskrit into Persian................The advent of Islam profoundly influenced the Hindu mind. The conservative Brahmana looked upon the Muslim pretty much as his modern prototype looks upon the Englishman as a masterful barbarian sent by the fates to rule over him, and treated his affairs with supreme disdain. The flight of Brahmana scholars from the north gave an impetus to Aryan culture in the Deccan and set in the process of the Aryanisation of the Dravidian races. Excluded from the secular sphere of the state, the Hindu genius found an outlet in religion, and the new school of reformers tried to purify a system which was encrusted with superstitious rites and practices, so completely at variance with the true spirit of religion. The names of Ramanand, Chaitanya, and Nanak will stand for all time to come as beacon-lights to guide humanity which is only too prone to fall into error and superstition. The very fact that the Hindu society was able to produce such men furnishes a refutation of the theory that the Hindu genius had become decadent and sterile under Muslim rule. On the contrary, it proves the virility and vigour of the Hindu mind. It would be equally wrong to suppose that the Muslim rulers were mere savages who knew nothing of the art of civilised administration. The early middle ages can boast of such warrior-statesmen as Balban and Alauddin Khilji, accomplished and learned patrons of letters as Muhammad Tughluq and Ibrahim Shah Sharqi, pious and peaceful administrators as Nasir-ud-din and Firuz Tughluq, and generals like Ulugh Khan, Zafar Khan, Malik Kafur and many others equally brave and warlike. These are interesting figures on the canvas of mediaeval history. Originality was not wanting in them; some of them took the bold step of attempting to secularise the state by severing priestly functions from political duties, although the attempt did not succeed. They emphasised the importance of raising the Crown above all parties and factions and subordinating the claims of orthodoxy to the interests of the state. But the times in which they lived did not favour the consummation of such an ideal. It was given to the Mughals in later times to accomplish this process. But even they succeeded only partially in their attempt. They were able to build up a state so sharply in contrast with the crude and half-formed polity of early times. They devised rules and regulations, for the governance of their vast dominions, which bear upon them the impress of a more enlightened age, and achieved triumphs which have invested them with a glory all their own. But it would be unjust to ignore the claims of men who first laid out the new path, and attempted to introduce Muslim civilisation and Muslim ideas in an alien country teeming with hostile races, and who prepared men's minds for social organisation and discipline along lines unfamiliar to the children of the soil. Let not the historian of Mughal India forget in his enthusiasm the debt which the Mughals owed to the generations that preceded them. In fact, the foundations of their powerful and civilised state were laid far back in the middle ages, and their political institutions and arrangements were consciously or unconsciously influenced by the ideals and practices of their predecessors.

Dr. Ishwari Prasad

SRI T. L. VASWANI

BISHAN SWAROOP AGGARWAL, 'ROPARI'

BHARATMATA, the sacred land of ours, has given birth to saints and sages from times immemorial who by precept and practice inspired the youth and many others in different parts of the world. Our culture has survived onslaughts of man so often because the saints and sages left a rich legacy to be used in our service. Sri T.L. Vaswani was one of such saints whose name will be remembered for long.

Sri Vaswani,—mystic, poet, philosopher, educationist and humanitarian,—was born in Hyderabad-Sind on November 25,1879. Of Vaswani it has been said : "In him is mirrored, as perhaps in very few, the New Renaissance of India". He inspired the countrymen for more than sixty-five years. At the age of 30, he visited Berlin as one of India's representatives to the World Congress of Religions. He remained the Principal of more than one College in Northern India. He gave up the job of Principal at the age of 40. He devoted his life to the service of God and Man. He has loved the youth in an abundant measure. He had inexhaustible faith in the spiritual values of culture.

He had the vision of a seer and possessed faith in the glory of India. He chalked out the plan of the MIRA MOVEMENT in Education and actually put his ideas into practice by opening educational institutions as a model to propagate his rich ideas. He gave vital truths of modern life and made the youth lovers of the Indian Ideal and India's Culture. The Mira Movement in Education, founded by him in 1933, shows him as a man of vision and wisdom. The Movement got recognition in East and West. "Education is a thing of the Spirit", according to him.

Sri Vaswani is frank enough to say that civilisation has not exhausted itself on the shores of the Mediterranean, and the learned man is not always a cultured man. He finds culture in peasants' cottages than in many college clubs. Culture is something different from scholarship, specialisation, criticism or the reading of European classics. We shall have to seek the help of Rishis like Yagnavalkya and Kapila, Shankara, Nagrauj, Averroes and Al Ghazali, Kant and Goethe. According to him, true culture is rooted in a life which is yearning for the Life of the Spirit. "Culture" is a term of "agriculture". To 'culture' is to 'cultivate' —the ground, the *kshetra*,—as the Celestial Song i.e. Gita calls it. The soul's *kshetra* ought to be cultivated. The discipline of desires and emotions is a must for the Life of the Spirit. He links the word "*Krishna*" with '*Krish*' (to plough), *krishi* (cultivation). To him Krishna was an incarnation of the Soul of Culture; and the Gita is one of the World's greatest books of Culture. A model man of culture is the *sthita pragna*, the Man of Balance, 'stable mind,' 'steadfast', loosed

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from passion, fear and anger, yet full of love in his heart,-the man of self-mastery and sweetness, of light and love. Vaswani repeated that slavishness, imitation, intolerance, aggressiveness, narrowness, coarseness are sins against culture. Inner-independence, simplicity, refinement, large-mindedness, humility, free activity, rich vital idealism,—are marks of the true man of culture, to quote his own words.

The Mira School lays emphasis on five basic things : (1) Quality; (2) Character; (3) Community Service; (4) Love of Indian Ideals; and (5) Reverence for Humanity. The pupils are advised "believe and achieve". The aim is to impart education of character through strength of body and mind. In short, the message of the Mira School to the pupil is "Awaken thy soul, O student ! and dedicate thy powers to the service of India and humanity. For thou art an *atman* !" The motto of the School is, " O wanderer ! Thy homeland calleth thee !" Vaswani laid emphasis in the following significant words: "Your urgent need, the need of India's educational institutions and cultural centres, the need of India's public life and social activities is : cultivate the soul." The Katha Upanishad impressed him much, particularly the words :—

Awake ! Arise !
Strive for the best !
And attain
To the Light !

He used to say to himself :

To become radiant,
To grow in the Light,
Is why we are here !

Vaswani was an illumined writer. He wrote hundreds of books,—in English and Sindhi; notable were: Krishna, the Saviour; The Ancient Murli; The Divine Spark; Religion and Culture; *Atmagnan* or Life in the Spirit; The Secret of Asia; Bodhi Dharma; The Call of Mira Education; Youth and the Coming Renaissance; In the Sikh Sanctuary; Gita : Meditations; Saint Mira, etc. etc.

In the words of Dr. S. Radhakrishnan, Ex-President of Indian Republic: "I have been for many years following the activities of the Mira Movement in Education with great joy. I had the honour of seeing Sri T.L. Vaswani, the inspirer of the whole Movement, and meeting him in person some years ago. Those who are animated by his ideals of saintliness, devotion to duty and dedication to service, will be good citizens of our country."

I am an Indian; every Indian is my brother...............The ignorant Indian, the poor and destitute Indian, the Brahmin Indian, the pariah Indian, is my brother.................The Indian is my brother, the Indian is my life. India's society is the cradle of my infancy, the pleasure garden of my youth, the sacred heaven, the Varanasi of my old age. The soil of India is my highest heaven, the good of India is my good.

Swami Vivekananda

JABAN HARIDAS, A VAISHNAVA SAINT OF BENGAL

R. DAS

Sri Chaitanya Mahaprabhu, the God-man of the medieval India, says in one of his famous verses that in each and every name of God, His power resides. The power means the capacity of transforming a man into Divine. In this Kaliyuga he declares that the chanting of Hari's Name alone can lead an aspirant to the highest spiritual realization. Although there are innumerable paths to the Divine goal, but the repetition of Lord's Name and singing His glories are the easiest path. Further, this is not restricted to any class, caste, sex, not even any religion. This is a universal path.

The life story of Jaban Haridas, who became one of the greatest followers of Sri Chaitanya Mahaprabhu, clearly proves this great truth.

Haridas was born in the year 1464 of Muslim parents in the village of Budhan which is in the Jessore District, now in Bangladesh. His original Muslim name is not known but his father's name was Malai Kazi. The epithet 'Kazi' implies that he was either a magistrate or a judge under the Muslim ruler in Bengal. Haridas came from this respectable Muslim family. But somehow or other, he had an intense longing for repeating the Holy Name of Lord Krishna, a method for spiritual realization prescribed by the Hindus. It is said that he used to recite the Holy Name three lakh times a day. Although he became thus popular among the Hindus, he incurred the wrath of the Hindu zamindar who, out of jealousy, did not like him to be a popular figure in the locality. In order to lower him in public estimation, the zamindar sent a prostitute to tempt him. Haridas had a strong and spotless character. He was humble, steadfast and devoted to his ideal. The prostitute failed in her attempt to attract him; on the contrary, she was converted by Haridas and became a great devotee. From his village, Jaban Haridas came to Santipur in the Nadia District, where he met Advaita Acharya (1434-1539), a precursor of Bengal Vaishnavism and later on a disciple of Sri Chaitanya Mahaprabhu. The word 'Jaban' literally means a Greek. This meaning was, however, extended to mean all foreigners. Advaita Acharya converted this Jaban Haridas into Vaishnavism and gave him the name 'Haridas', which means a servant of Lord Hari. Since he was a Muslim, he became known as Jaban Haridas.

Haridas was adept in *Harinama Samkirtan*. He had a very sweet voice and a good personality. He lived in Nadia and became a close associate of Advaita Acharya and Nityananda, another close follower of Sri Chaitanya Mahaprabhu. The utterance of Krishna-nama from the lips of a Mohammedan did not find favour with the Kazi of Nadia who reported the matter to the Sultan of Bengal. As a result, Haridas was ordered

to give up the Hindu doctrinalp ractices and the preaching of the Vaishnava cult. A defiance of this order would mean a severe punishment. Jaban Haridas firmly believed in the glory of the Divine Name. He had a yearning devotion for God, and tasted the Divine nectar in the utterance of Krishna's Name. He realized that God's power resides in His Name. He surrendered his heart and soul at the lotus feet of Lord Krishna. How could he give up Krishna-nama which he loved so dearly ? He defied the orders of the Kazi, but followed his inner voice which prompted him to chant the sacred Krishna-nama even in the event of death.

Jaban Haridas was severely whipped publicly at twenty-two different market places in Nadia. At every market place he was cruelly flogged and asked to give up the chanting of Krishna-nama of the Hindus; but every time he refused to do so. He said firmly : "*If my body and mind go to pieces, even then I will not give up my Beloved Krishna's Name.*" While Haridas was being whipped severely, he was uttering Krishna-nama loudly. He prayed to Lord Krishna not for his own relief from that inhuman torture, but for those officials who were beating him cruelly. He said, "*Oh Lord, why these people are acquiring sin by beating me who am innocent. I have become an instrument in their sinful action. Please forgive them, Oh Lord !*" Such prayer overwhelmed the people in the markets who were observing the cruelty of the Mohammedan officials. After sometime, he became unconscious, but the inmost soul in him continued repeating the Name of Krishna. Thinking him to be dead, the officials threw him in the Ganges.

Regaining consciousness, Haridas found himself at the river bank of Nabadwip. He then went to Advaita Acharya, his preceptor, who received him cordially. Then he was taken to Sri Chaitanya Mahaprabhu. Haridas never saw such a great personality. A tall strong young man with a fair complexion, 'bright like gold', a beaming intelligence and a loving look, and above all, with a Divine appearance, was seated in his room. Haridas was charmed. He bowed down his head before him. He cordially embraced him and fed him lovingly with his own hand. Thus these two great personalities met each other. Jaban Haridas became one of the most trusted devotees of Mahaprabhu. The loving heart of Mahaprabhu always valued most the qualities of a person rather than the caste of the position in the society. He held that a Brahmin without love of God was no Brahmin at all; on the other hand, a man of low caste or of other religion was not inferior to any body belonging to the higher castes. The Muslim Haridas became a close follower of Mahaprabhu who chose Haridas as one of the leaders in his *Samkirtan* parties. In the famous incident of the conversion of Jagai and Madhai as well as in the clash of Sri Chaitanya Mahaprabhu with the Kazi of Nabadwip, Haridas played a prominent part. He was lovingly called by Mahaprabhu as '*Prithibir Shiromoni*' which means the best in the world. Another follower of Mahaprabhu, Sri Sanatan Goswami, who created the Modern Vrindavan, once spoke to him as : "*Some practise Harinama but do not preach; others only preach but do not practise. But in your case both preaching and practising go together. You are the preceptor of all and a true Aryan in the land.*"

Sri Chaitanya Mahaprabhu decided to

spend the last days of his life at Nilachal (Puri). Haridas, who could not bear the separation of his Beloved Master, came all alone on foot from Nabadwip to Puri to remain with him. He had true Vaishnava quality of humility. He would never embarrass any orthodox Brahmin followers by his proximity nor would he enter into the Jagannath temple as he was a Muslim. So he remained in a corner of a street performing all the time *Harinama japa.* Mahaprabhu's observant eyes marked this. He arranged a small cottage with a beautiful flower garden for the residence of Haridas. He came to Haridas and told about the residential arrangement made by him. Haridas prostrated himself at the feet of his Master, who, in return, stretched his arms to embrace him. But Haridas most humbly said, *"Oh Lord, please do not touch me. I am lowly, sinner, and untouchable."* Mahaprabhu was moved by his utmost humility, nay, by his complete surrender to God. He said,*"I touch you that I myself may be sanctified. Your association is purer than that of the scholarly Brahmins."*

Sri Ramakrishna, while explaining the relation between God and his devotee, once said : *"Sometimes God acts as the magnet and the devotee as the needle. God attracts the devotee to Himself. Again, sometimes the devotee acts as the magnet and God as the needle. Such is the attraction of the devotee that God comes to him, unable to resist his love.......God becomes tender for the sake of His devotees. He appears before them, setting aside His powers."* Haridas was the magnet and Sri Chaitanya Mahaprabhu, the Godman, was the needle before him. God appeared before him setting aside His powers and became 'tender' on account of the intense love of Haridas towards Him.

Sri Chaitanya Mahaprabhu took Haridas by his arm to that beautiful cottage and said to him, *"This is your cottage where you will perform Harinama samkirtan to your heart's content and I shall come every day to see you".* He used to visit that sacred cottage daily, sometimes alone and sometimes with his devotees. Haridas used to do *Nama-japa* three lakh times a day and through God's grace never missed the holy company of Mahaprabhu any day. He also used to get the *prasada* from the Jagannath temple. This was also arranged by Mahaprabhu himself. One day Haridas refused to take the *prasada* sent to him. On hearing this, Mahaprabhu was perturbed and came personally to him. *"What has happened to you, Haridas ? Why have you not taken the prasada today ?"* asked the Master. *"On account of ill health due to old age, I failed to complete today the three lakh of Krishna-nam japa, hence I did not take the prasada" replied Haridas humbly.*

"At this old age why are you particular about this number ? You can reduce it. You have come to show the glory of Lord's Name by your life. You have done that. Your task is over. Your body is so pure that it rouses the Divine joy in me. You need not be so austere."

"My Lord, through your grace all desires in my life have been fulfilled. Now I have only one desire left. Would you kindly fulfil that ?"
"Yes, tell me."

"I feel that you are going to finish your lila soon. Kindly permit me to leave this world before you, so that in the last moment of mine, I can touch Thy holy feet, see Thy divine face and utter Thy sacred Name."

The master was moved with the great

devotion of the disciple. He said, "*Haridas, Krishna will grant you all your prayers.*"

Next day Mahaprabhu came to Haridas's cottage along with his devotees. Haridas was ill. Mahaprabhu himself began *samkirtan* and circled round Haridas who was lying on his bed. He described Haridas's great qualities of a true Vaishnava to all present there. To hear such praise from the lips of Mahaprabhu, the devotees were moved. They bowed down at his feet. Mahaprabhu then sat at his bedside. Haridas touched his holy feet. He was chanting the Divine Name slowly and fixed his gaze on his Master's divine face. Tears rolled down the eyes of both the Master and the great devotee. Haridas began to recite the Name, "*Sri Krishna Chaitanya*" once or twice, and all was over.

The mortal body of Haridas was taken to the seashore where it was buried. Over the burial, Mahaprabhu himself spread the sand with his own hands. Thus ended the life of one who preaching the glory of Divine Name and living a full life of a true devotee reached the Supreme Goal which is the aspiration of all saints and sages in India.

That consecrated spot at Puri even to this day bears the hallowed memory of this great saint of Bengal who was buried by Lord Chaitanya Mahaprabhu himself.

How beloved is the word *LOVE*. Everybody must love a lover, as the saying goes. To the pure Hindu in most instances love (Bhakti) is the only desideratum. There are some noble souls who would gladly sacrifice anything and everything for the sake of divine *LOVE*. Let us try to discover the fountain head of *LOVE*.

The ideal *BHAKTAS* like Chaitanya Mahaprabhu or Bunyan are distinguished for their unusual trance or raptures of prayers; and it goes without saying that divine *LOVE* raised in intensity to such a pitch means transcending all ideas of shame, conformity, or the world and exemption from the bondage of little self. Even those who have been blessed with an experience of love, directed towards lower objects, will testify to the apparent paradox that highest *LOVE* transcends the idea of beloved and lover. Thus undeniably is *LOVE* identical with *RELIGION* in the above sense.

Swami Rama Tirtha

THREE POEMS BY BISHAN SWAROOP AGGARWAL, 'ROPARI'

1. MEN OF CONSCIENCE

No power or pelf can ever entice
Men of conscience crystal clear,
Above all things of worldly vice
Voice of conscience to them is dear.

Their souls emit direct blazoning light
That spreads in corners away, outdoor
All hours are bright—even darkness of night
Seldom dampens their interest or bore.

Trying times strengthen them more, ah ! more
Happiness is a watchword of their life
Knowing not a scuffle for words sour
Live quietly always saving deadly strife.

High or low, a rich or poor state
Deters them not from noblest actions
Keeping them busy always without rebate
And kissing the feet of all sections.

Bad fate ! they shall meet thee with mirth
When face to face they stand before evil
The world sustains on their pious birth
Runs for away the manoeuvring devil.

Salute the conscience feelers all around
Meet them, hug them to your heart
Let all glory at once profoundly surround
The ways of God give them upstart.

O, follow the dictates of conscience all
Or nothing else on this terrestrial ball.

2. Inviting Swami Vivekananda

Mutual jealousy, suspicion threw us overboard
Honesty left us to live in some distant land
Lordship we gave in, others became our lord
Vivekananda came to consolidate us into a band.

The Mission of Ramakrishna he endeared for life
From a few, he gathered numerous sincere lovers
For His faith promised to end prevalent strife
Taking into his fold the cottages and towers.

The poor, downtrodden found in him perennial rest
Sorrows of Maya became weak then pined away
By his advice Harijans and widows fought for the best
Indian life became pure, our maladies cast away.

Alas ! the country is again playing in vile dust
Greenery of hearts for one another is not seen
Mounting selfishness for name, fame brings distrust
Nobler ideas give place to thoughts unclean.

Values again fall, mutual respect is a far cry
Ungratefulness manifests at every family door
Inner contentment evaporates, faces look wry
Ignorance haunts manhood, on dark floor.

O Swami, the guide of our destinies in past
The giver of Light, unending inner quiet, calm
With folded hands we pray, run fast
Come, amidst us again provide ennobling balm.

Thy absence is felt by great and small
Each craves for thy presence, one and all.

3. Netaji Subhas Chandra Bose

O Fiery Soul ! Why so soon you bade us farewell
Leaving us in lurch, in a forlorn state ?
Your deeds in Singapore and Japan a happy tale tell
A saga of uncommon valour in a terrible spate.

Like a tirade you swiftly swept the shores
Gathered handful of men to forge ever-strong army
The fertile seeds so gathered in your stores
Changed India's faces in times violent, stormy.

You beckoned our way as morning shows the day
Dancing with rising ripples in our hearts
They say you are dead but you still hold sway
As young as ever in our Indian family marts.

You took birth to infuse an abundant life in us
What were we ?....................... A heap of clay
Your devotion for our weal, without a fuss
Has a seat in our heart upto this day.

Earth and heaven you tamed in no time
No dwelling remained unaffected by your magic
Every day a leader creates, you are most sublime
Alas ! without you, our times are truly tragic.

Death lays its icy hands on all
The best of men creep and crawl
Oh ! you an endless hope of life give
Each morning when in our thoughts you live.

At a movement of your eyebrow
Who shall dare to remain slaw !
In cold hearts warmth you grow
Salute to you, before you we bow.

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संस्कृत रत्नाकरः

अखिल-भारतीय-संस्कृत-साहित्य-सम्मेलनस्य विविध-विषय- विभूषितं प्राचीनतमं मुखपत्रम्



सम्मेलनस्य सभापतिः
भारतस्य निर्माणकार्ये संलग्ना श्रीमती इन्दिरा गांधी

विभिन्नराज्यसर्वकारैः राजकीयानां सार्वजनिकपुस्तकालयानां कृते "संस्कृत-रत्नाकरः" स्वीकृतः

१. केरल सर्वकारः	केरलसर्वकारस्य उच्चतरशिक्षाविभागपत्रम् सं० ३०८१६/आर-३/७४/एच शिक्षा, तिथिः १५ नवम्बर १९७४ ईसवी।
२. कर्नाटक सर्वकारः	कर्नाटकसर्वकारस्य राज्यपुस्तकालयाध्यक्षपत्रम् सं० टी० ए० २-१ विविध/१०५/७४-७५ तिथिः १२ मार्च १९७५ ईसवी।
३. दिल्ली प्रशासनम्	शिक्षानिदेशालयस्य पाठ्यपुस्तकविभागपत्रम् सं० एफ ५ (६)/पा० पु०/७५ तिथिः २६ मार्च १९७६ ईसवी

संस्कृत-रत्नाकरः

भाद्र, आश्विन, कार्तिक

जुलाई, अगस्त, सितम्बर १९७५

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विषय-सूचीः

पृष्ठम्

सम्पादकीयम्

इदानीं 'संस्कृतरत्नाकरस्येमं' प्रस्तुतमङ्कं संस्कृतविद्वन्महोदयानां छात्राणाञ्च हस्ते समर्पयतामस्माकं हृदि महान्हर्षः संजायते यतो हि स्वतन्त्रतायाः पश्चादिदं संस्कृतसाहित्यस्य जागृतियुगं कथ्यते। राष्ट्रस्य जीवने सप्तविंशतिवर्षमितः कालो दीर्घो न भवति। कालेऽस्मिन् संस्कृतोत्थानाय भारतसर्वकारेण या योजना स्वीकृता, सा निश्चितरूपेणैव प्रशंसार्हा। एतदर्थं प्रधानमंत्रि-सहिताः शिक्षामंन्त्रालयसचिवादयः सर्वेऽपि संस्कृतसम्बद्धा अधिकारिणश्च संस्कृतोत्थानाय धन्यवादाः, यतो येन प्रजानां संस्कृतेऽभिरुचिरुपगता भवेत्तदेवा कर्तव्यम्।

न केवलमुत्तरभारतीयभाषासु किन्तु द्राविडभाषानाम्ना प्रसिद्धासु दक्षिणप्रदेशभाषास्वपि संस्कृतस्य प्रभावः सुप्रसिद्ध एव। यद्यपि संस्कृतज्ञाः पण्डिता अल्पसंख्यका एव, तथापि स्वस्वमातृभाषासु संस्कृतेन प्रभावितासु बद्धादरा जनाः सर्वेऽपि संस्कृतभाषास्वरूपं जानन्त्येव। किं च यदि कश्चन संस्कृतज्ञः सरल-संस्कृते भाषते तदाऽसंस्कृतज्ञोऽपि भारतीयस्तदर्थमवगन्तुं प्रभवति। आकाशवाण्यां नूतनतया संस्कृतवार्ताप्रसारः संस्कृते प्रजानामिभिरुचिर्विद्यते, इति निरूपयामास। असंकृतज्ञा अपि जनाः संस्कृतवार्ताश्रिवणेन संष्तुटा जातास्तत्रस्वीयं प्रमोदमपि प्रकटयामासुः सम्प्रति श्रूयते सर्वकार इतोऽधिकसंस्कृतकार्यक्रमप्रसारणार्थं प्रयतते इति कविनोक्तम्—

"गुणाः पूजास्थानं गुणिषु न च लिङ्गं न च वयः"

गुणा हि पूजायाः स्थानं, ये गुणोपार्जने यत्नंकुर्वन्ति, तेऽवश्यमेव सांसारिककैरभिपूज्यन्ते। गुणी पुरुषोहि सर्वप्राणिनां तापहरो दुर्जनानां सुधारकः सुजनानां मार्गप्रदर्शकश्च संभाव्यते, तस्य-कृते सर्वभारतीयसम्बन्धिनी संस्कृत-भाषा समानरूपैव सुष्ठु वरीवर्ति, नात्र कश्चिदपि सन्देहः।

यद्यपि पठनपाठनादीनामवकाशाभावाद् गतकाले प्रजानां तत्र प्रवृत्तिर्नासीत् तथापि संस्कृतस्य गौरवं निरूपममेव वरीवर्ति। अतः सर्वसमानतत्वमेकत्वञ्च स्थापयितुं संस्कृतं विना नाऽन्या भाषाऽस्माकं देशे प्रभवतीतिदिक्।

पुस्तकसमीक्षा

संस्कृतरत्नाकरेणानेन पुस्तकसमीक्षा प्रकाशनं प्रारब्धम्, अत्र स्वीकृतेः पुस्तकसमीक्षां प्रकाश्य लाभोऽर्जितव्यः। समीक्षायै रचनायाः प्रतिद्वयं प्रेषणीयम्।

सम्मेलनस्य समाचाराः

(संस्कृतदिवससमारोहः)

आधुनिककाले विद्यावत्सु जनेषु संस्कृतज्ञा विरला इत्यत्र न सन्देहः किन्तु सम्प्रति प्रचारे विद्यमानासु भारतीय-भाषासु आन्तिर्वाहिनीरूपेण गीर्वाणवाण्याः प्रसारोऽप्रतिहत एव प्रवर्तते। केन्द्रीयशिक्षामन्त्रालयेनाखिलभारतीय सम्मेलनसंसदीयसंस्कृतपरिषद्-राष्ट्रियसंस्कृतसंस्थान श्री-लालबहादुरशास्त्रिकेन्द्रीय संस्कृत विद्यापीठैः सह श्रावण्याः पवित्रपर्वणि संस्कृतदिवससमारोहायोजनं क्रियते प्रतिवर्षं सर्वत्र भारते दिवसोऽयं संस्कृतसमारोहेण मुखरितो भवति। दिल्यामस्मिन् वर्षे दिवसोऽयं केन्द्रीय शिक्षा-समाजकल्याणमन्त्रालयस्य संस्कृतसम्मेलनादीनां च संयुक्ते तत्त्वावधाने श्रावण पूर्णिमायां (२१ अगस्त १९७५ दिनांके) समायोजितोऽभूत्। अस्याध्यक्षता शिक्षामन्त्रिणा प्रो० नूरुलहसनमहाभागेन कृता, उद्घाटनञ्चोपराष्ट्रपतिः श्रीवासप्पादासप्पाजत्तीमहाभागोऽकार्षीत्। स्वकीये उद्घाटनभाषणे भारतस्योपराष्ट्रपतिश्रीजत्तीमहोदयेन कथितम्—संस्कृतभाषा हि भारतीयसंस्कृतेः प्रेरणामूलं वरीवर्ति। संस्कृतिविकासाय संस्कृतस्य परमावश्यकतास्ति। प्राचीननवीनयोः समन्वयेन साकमद्य संस्कृतस्य प्रसारः प्रचारश्च करणीयः। इयं भाषा भारतीयजीवने सन्निविष्टा अस्याः पृथक्करणं सर्वतोऽसम्भवम्।

समारोहे शिक्षामन्त्रिणा प्रो० नुरुलहसन महोदयेन उपशिक्षामन्त्रिणा श्रीदेवनन्दनप्रसादयादवेन तथा संसत्सदस्येन प्रकाशवीरशास्त्रिमहोदयेनापि भाषितम्। अत्र शिक्षामन्त्रिणा कथितम्— संस्कृतभाषाऽस्माकं देशस्यैकतायै सभ्यतासंरक्षणाय च महत्वपूर्णं कार्यं करोति। संस्कृतमेवास्माकं संस्कृतिरस्ति। इयं किल संस्कृतभाषैव वर्तते यस्याः कारणेन भारतीय प्राचीनरूप-मद्यापि सुरक्षितमस्ति। संस्कृतभाषया सदैव नवीन-विचाराणां स्वागतं ग्रहणञ्च कृतम्। तेनेदमपि कथितं यदस्माकं देशे विज्ञानस्य प्राविधिक-शिक्षायाञ्चावश्यकता-ऽद्याधिकतयाऽनुभूयते। किन्तु नागरिकाणां ग्रामीणानाञ्च भारतीयकरणं मानवीयकरणञ्च संस्कृतभाषयैव सम्भाव्यते। उपशिक्षामन्त्रिया कथितं यत् शिक्षामन्त्रालयस्य राष्ट्रियसंस्कृतसंस्थानं तदधीनाः संस्कृतसंस्थाः संस्कृतविषये महत्त्वपूर्णं कार्यं कुर्वाणाः सन्ति।

सम्प्रतीदमस्माकं नैतिकमुत्तरदायित्वं यन्नवीन-युगस्य विशिष्टपरिस्थितीनामनुसारेण संस्कृतस्य नवीन-रूपाणामुपस्थापनं विधेयम्। यतो हि संस्कृतभाषा स्वगुणगौरवेणास्य देशस्य सांस्कृतिकजीवनस्यशृङ्खलायाः आधारभूताऽस्ते। अस्मिन् समारोहे संस्कृत सम्मेलनस्य अन्येऽनेके विशिष्टाः विद्वांसो नागरिकाः छात्राश्चोपस्थिताः आसन्। ★

लेखकान् प्रति निवेद्यते 'संस्कृतरत्नाकरे' प्रकाशनार्थं समये कवितानाटकनिबन्धादिरूपां स्वरचनां प्रेष्यानुगृह्यताम् भवदीयोऽयं संस्कृतरत्नाकर इति।

भारतस्य निर्माणकार्ये संलग्ना

श्रीमती इन्दिरा गांधी

(ले० रामशरण मिश्र :)
(बी—१३५ मोतीबाग, नई दिल्ली)

अस्माकं देशोऽयं प्राचीनतमो वर्तते । जानन्त्येवेतिहास पटवः सुविद्वांस. भारतोऽयं देशः प्रथितकीर्तेर्भरताभिधेयान्नृपात् सुगृहीतनामधेयो यथार्थश्च (भरतस्येदं भारतमित्यर्थः) । देशस्यास्यैतिहासिको महिमा भौगोलिकः प्रथिमा सांस्कृतिको गरिमा च योऽस्ति न सोऽन्यस्य कस्यापि देशस्येति तु सर्वविदितमेव वरीवर्ति ।

सम्प्रति देशेऽस्मिन् विश्वराजनीतिक्षितिजस्य जाज्वल्यमाननक्षत्ररूपा नेहरूवंशे प्रादुर्भूता भारतस्य प्रधान मंत्री श्रीमती इन्दिरा गांधी भारतभूभूषणा विद्यते । अस्माकं देशस्य परम्परायां नारीणां स्थानं पुरुषादपेक्षया उच्चतरं—राधाकृष्णः सीतारामः इत्या-द्युदाहरणैर्विद्वांसः स्वयमेव तन्निर्धारयितुं क्षमाः । इन्दिरायाः पिता स्वर्गीय जवाहरलालनेहरू महोदयोऽस्य देशस्य प्रथमः प्रधानमंत्री अभूत् । तस्या माता कमला नेहरूरासीत् । एतयोः पुण्य दम्पत्योः तथा भारतीयानां च तपः फलमिव तस्या जन्म तयोर्गृहे १९१७ ईसवीय-वर्षेऽभूत् । इदानीं तु इन्दिरा न केवलं भारतस्य अपितु अखिलविश्वस्य स्वदीप्तिप्रकाशरूपालंकाराऽस्ति नात्र कस्यापि संदेहः ।

इन्दिरायाः पालनपोषणं पठनञ्च कुलीन परिवारपरम्पराया अनुसारेणाभवत् । तस्याः पित्रा नेहरूमहोदयेन भारतस्य अन्तर्राष्ट्रीयदेशानां च राजनैतिक सामाजिक भौगोलिकादिविभिन्नदेशानां ज्ञानराशि पत्रलेखनद्वारेण श्रीमत्यै इन्दिरायै नवयौवने प्रदत्तम् । १९५५ ईसवीवर्षे तस्या विवाहः फिरोजगांधिना साकमभूत् । यदा ब्रिटिश साम्राज्यं भारते शासनमकार्षीत्, तदा एषा भारतस्य स्वतंत्रतायै कार्यमकरोत् । सा पुनः कांग्रेसस्य कार्यकारिणीसमित्यां संमिलिता जाता तदनन्तरं सा कांग्रेस्य अध्यक्षाऽभूत् १९६५ ईसवीयवर्षे तया केन्द्रे सूचना प्रसारणमंत्रिपदं स्वीकृतम् । स्वमंत्रिसमये सा अनेकानि प्रशंसनीयानि कार्याणि चकारयामास । सा १९६६ वर्षे स्वैकमात्रं प्रतिद्वन्द्विनं "मोरारजी देसाई" परास्तं कृत्वा भारतस्य प्रधानमंत्रिपदे नियुक्ता जाता । सम्प्रति भारतस्याहर्निशमभ्युदयाय चिन्तयन्त्या तथा विंशतिसूत्रिणोऽर्थिक-कार्यक्रमस्य घोषणा देशस्य जनानां कृते तेषां क्लेशापवारणाय कृता, एषा हि इन्दिरायाः शासनस्य विशेषता वरीवर्तीति ।

तस्याः प्रशासने देशस्य कृतेऽनेकानि महत्वपूर्णकार्याणि संजातानि, नात्र कस्यापि विमतम् । १९७४ वर्षे भारतेन प्रथमः परमाणुविस्फोटः कृतः । अस्याः घटनायाः विश्वव्यापी प्रभावोऽभूत् । भारते संजातस्य परमाणुविस्फोटस्य विदेशे विपरीत प्रतिक्रिया संजाता यतो विश्वस्य राजनीतौ अर्थतंत्रे च भारतं केषांचिद्देशानां परमाणु विषयकमेकाधिकारं छिन्नभिन्नमकरोत् । भारतपाकिस्तानयोर्युद्धे बंगलादेशः १९७१ जनवरी मासे नवीनो देशः प्रभूतो, यतो

(संस्कृत-रत्नाकरः)

हि तया बंगबन्धोः शेष मुजीबुर्रहमानस्य सहायता कृता। इदानीं तु बंगलादेशे तस्य नृशंसहत्यापडयंत्रं सम्पन्नं जातम् इन्दिराया विंशतिसूत्रस्य आर्थिककार्यक्रमस्य क्रान्तिकारिणी-घोषणा-लक्ष्यमिदं वर्तते (१) सर्वकारस्य व्ययो न्यूनतमो सम्पत्स्यते। जीवनोपयोगिवस्तूनामुत्पादनं संवर्ध्य तेषां मूल्यानि नीचैः नीचैः गमिष्यन्ति।

(२) कृषकाणां भूमि-सीमां निर्धार्य, सीमयाऽधिका भूमिः भूमिहीनानां कृते वितरितव्यात्।

(३) भूमिहीनानां दीनदरिद्राणां जनानां च कृते स्वगृहनिर्माणकार्यं प्रति भूमिर्देया अर्थात् गृहरहितेभ्यो गृहं मिलिष्यति।

(४) श्रमिकप्रथाकर्म तथा निः शुल्ककार्यमवैधं घोषितं स्यात्।

(५) ग्रामीणदीनजनानां ऋणं समाप्तं स्यात्। तेषां ऋणमदेयं भवेत्। अर्थात् न कोऽपि धनिको व्यक्तिः दीनहीन जनेभ्यः स्वऋणं गृहीतुंसक्षमो भवेत्। अर्थात् कृषीबलाः कृषिकर्मकराः इतरे च दुर्बलवर्गाः ऋणात् मोचिताः स्युः।

(६) भूमिहरश्रमिकाणां कृते न्यूनतमस्य वेतनस्य व्यवस्था निश्चितरूपेण दृढीकृता स्यात्।

(७) पंचाशत हैक्टरभूमिसिंचनस्य व्यवस्था सम्पत्स्यते। भूमिगतजलस्य उपयोगो भविष्यति।

(८) विद्युच्छक्तेरधिकाधिक मुत्पादनं भवेत् सर्वकारः सुष्ठु थर्मलबिजली-गृहस्य निर्माणं विधास्यति।

(९) 'हस्तकरघा- उद्योगस्य विकासाय नवीना योजना भवितव्या, तस्याः अन्तर्गते तन्तुवायानां कृते सुकारा व्यवस्थाः स्युः।

(१०) विभिन्नरूपेषु वस्त्रेषु सुधारं कृत्वा, तेषां वितरणाय समुचिता व्यवस्था भविष्यति।

(११) नगरस्य (शहरी) भूमेः समाजीकरणं सम्पत्स्यते, नवनिर्मित गृहाणां-क्षेत्रफलेषु च सीमा निर्धारिता भविष्यति।

(१२) नगर-सम्पत्तेर्मूल्यानि निर्धारितानि स्युः। आर्थिकापराधिजनानां कृते तु कठोरदण्डस्य व्यवस्था स्यात्।

(१३) तस्कराणां सम्पत्तिः प्रतिबन्धिता भविष्यति। तेषां कृते दण्डस्य व्यवस्थाऽपि विधास्यति।

(१४) 'पूंजी-नियोजन'-व्यवस्थाऽपि सरलायते। आयात-पत्राणां (लाइसंस) दुरुपयोगो न भविष्यति। दोषयुक्तजनानां कृते दण्डव्यवस्था स्यात्।

(१५) श्रमिकेभ्यः उद्योग-प्रबन्धे नवयोजनानुसारं भागो भविष्यति।

(१६) मार्ग-परिवहनानां कृते राष्ट्रीयानुमतिव्यवस्थाऽपि सम्पत्स्यते।

(१७) मध्यवर्गस्य आयकरं सुकरं भविष्यति। अष्टसहस्ररूप्यकाणां वार्षिकायस्य उपरि आयकरं देयम् सम्पत्स्यते।

(१८) विद्यार्थिनां कृते तु छात्रावासेषु सर्वाणि आवश्यकानि वस्तूनि समुचितमूल्येन मिलिष्यन्ति।

(१९) छात्राणां कृते पाठ्यपुस्तकादयोऽपि नियन्त्रित-मूल्यानुसारंमुपलब्धाः स्युः।

(२०) शिक्षितानां कृते नियोजन सेवाकार्येषु प्रशिक्षण व्यवस्थाऽपि समुचितरूपेण भविष्यतीति कार्यक्रमस्य घोषणा।

वस्तुमस्तु

'परित्राणाय साधूनां, विनाशाय च दुष्कृताम्' इति गीतावचनानुसारेण-समयानुसारतः नियमस्थापनार्थं गगतीतले व्यक्तिश्रेष्ठा नानाविधरूपेणावतरन्ति। भारते इन्दिरागांधी देशस्य प्रधानमंत्री अतिमुख्यतया

परिगण्यते । साम्प्रतं तया प्रशासनसुधाराय भ्रष्टाचार-निवारणाय च आपत्कालीना स्थितिरुद्घोषिता-इति स्तुत्य-मेव । 'परोपकाराय सतां विभूतयः' इति महाकविवाक्यं स्मारं स्मारं श्रीमत्या इन्दिरागांधिना समसमाजस्य स्थापनकार्यक्रमः सर्वानुमोदार्थं शीघ्रगत्या प्रचलन् सर्व-जनानां कृते सौख्यप्रदो भविष्यतीति आशास्यते ।

प्रधानमन्त्रिणा श्रीमत्या इन्दिरागान्ध्या घोषितस्य विशत्यंशकार्यक्रमस्याचरणे विभिन्न-राज्यमण्डलेषु कार्य-क्रमाणामनुष्ठानविषये विशेषक्षेमचिन्तनं मुख्यमंत्रिणां कृते निर्दिष्टम् । तया सूचितानां विंशति सूत्रकार्यक्रमाणा-मनुष्ठानस्य विमर्शनायाद्यतनपरिस्थितौ समेषां भारती-यजनानां सहकारस्यावश्यकता वरीवर्ति । स्वाधीनेऽस्मिन् भारते साम्प्रतमस्माकं राष्ट्रनायकाः सर्वतोमुखीं समुन्नतिं कामयमानाः प्रत्येकं क्षेत्रे सुधारं कुर्वाणा दत्तावधानाः सन्ति । अतः भारतीयोद्योगेषु दोषान्दूरीकर्तुं सामान्यपौर-जनानां न्यायप्रदानमेव विंशति कार्यक्रमस्य लक्ष्यं वरीवर्ति । राष्ट्रशिशूनां बालानां यूनां बालिकानां युवतीनाञ्च सर्वेषां सार्वजनिकानाञ्चापि सहयोगः परमावश्यको-ऽस्मिन् विषये । प्रजानां सदपेक्षाः पूरणीयाः । आर्थिकाभि-वृद्धिकार्येषु विलम्बो न भवेदिति भारतसर्वकारस्या-भीप्सा । इति लक्ष्यीकृत्यानुशानस्यावहेलना केनापि प्रकारेण नाऽस्माकं कृते सह्या भवेत् । अतोऽस्माभिः प्रधानमंत्रि-महाभागायाः आपातस्थितेर्घोषणायारतस्याः विंशत्यंशानां कार्यक्रमस्य च स्वागतं व्याह्रियते । एतेन देशोऽस्मदीयो-ऽवश्यमेव उन्नतेः शिखरमारोक्ष्यतीत्यलम् ।

शिवराजस्तवः

—भूपरागेण गीयते

(डॉ० श्रीधरभास्करवर्णेकरः—नागपुरविश्वविद्यालये संस्कृतविभागाध्यक्षः)

अयं शिवराजस्तवः श्रीशिवच्छत्रपति-राज्याभिषेक-त्रिशताब्दीमहोत्सवनिमित्तं मुँबई दूरचित्र-(टेलेव्हीजन) केन्द्रेण जूनमासे द्विवारं प्रकाशितः। तत्र भारतीयनौदलस्य वाद्यवृन्देन अस्य काव्यस्य भूपरागस्वरविलासः कृतः। भारतविख्यातेन चित्रपटगायन-दिग्दर्शननिपुणेन श्रीसुधीरफडके-महाशयेन अनुसारिगायकवृन्देन सह अयं शिवराजस्तवः कलमधुरस्वरैः प्रगीतः।]

त्वां नमामि शिवनृपाल ! सन्ततं स्मरामि ते ।
विशुद्धशीलमखिलविश्ववन्द्य ! भूपते ॥१॥ धृ०॥
त्वं जनपदसंस्कर्ता ।
त्वं जनगणधीधर्ता ।
गोद्विजपरिपालक ! शिव ! साधूनां त्वं त्राता ।
त्वामभिजनमार्तानाम् ।
बान्धवमतिदीनानाम् ।
श्री शिव ! नृपवर्य ! भजति मे हृदयम् ॥२॥धृ०॥
राष्ट्रमिदं दुष्टाभिहतं क्षीणबलम् ।
येनोत्थापितमखिलम् ।
तं प्रबलं वीरप्रवरं ।
भूपवरं चिन्तये ॥३॥धृ०॥
हे जगदभिराम ! दुष्टखलविराम !
पूरितशुभकाम ! पुण्यचरितधाम !
देव ! परमवीर ! शत्रुशमन धीर !
विश्वहितं ते चरितं नीतिनिधानम् ॥४॥धृ०

परिगण्यते । साम्प्रतं तया प्रशासनसुधाराय भ्रष्टाचार-निवारणाय च आपत्कालीना स्थितिरुद्घोषिता-इति स्तुत्य-मेव । 'परोपकाराय सतां विभूतयः' इति महाकविवाक्यं स्मारं स्मारं श्रीमत्या इन्दिरागांधिना समसमाजस्य स्थापनकार्यक्रमः सर्वानुमोदार्थं शीघ्रगत्या प्रचलन् सर्व-जनानां कृते सौख्यप्रदो भविष्यतीति आशास्यते ।

प्रधानमन्त्रिणा श्रीमत्या इन्दिरागान्ध्या घोषितस्य विशत्यंशकार्यक्रमस्याचरणे विभिन्न-राज्यमण्डलेषु कार्य-क्रमाणामनुष्ठानविषये विशेषक्षेमचिन्तनं मुख्यमंत्रिणां कृते निर्दिष्टम् । तया सूचितानां विंशति सूत्रकार्यक्रमाणा-मनुष्ठानस्य विमर्शनायाद्यतनपरिस्थितौ समेषां भारती-यजनानां सहकारस्यावश्यकता वरीवर्ति । स्वाधीनेऽस्मिन् भारते साम्प्रतमस्माकं राष्ट्रनायकाः सर्वतोमुखीं समुन्नतिं कामयमानः प्रत्येकं क्षेत्रे सुधारं कुर्वाणा दत्तावधानाः सन्ति । अतः भारतीयोद्योगेषु दोषान्दूरीकर्तुं सामान्यपौर-जनानां न्यायप्रदानमेव विंशति कार्यक्रमस्य लक्ष्यं वरीवर्ति । राष्ट्रशिशूनां बालानां यूनां बालिकानां युवतीनाञ्च सर्वेणां सार्वजनिकानाञ्चापि सहयोगः परमावश्यको-ऽस्मिन् विषये । प्रजानां सदपेक्षाः पूरणीयाः । आर्थिकाभि-वृद्धिकार्येषु विलम्बो न भवेदिति भारतसर्वकारस्या-भीप्सा । इति लक्ष्यीकृत्यानुशानस्यावहेलना केनापि प्रकारेण नाऽस्माकं कृते सह्या भवेत् । अतोऽस्माभिः प्रधानमंत्रि-महाभागायाः आपातस्थितेर्घोषणायास्तस्याः विंशत्यंशानां कार्यक्रमस्य च स्वागतं व्याह्रियते । एतेन देशोऽस्मदीयो-ऽवश्यमेव उन्नतेः शिखरमारोक्ष्यतीत्यलम् ।

शिवराजस्तवः

—भूपरागेण गीयते

(डॉ० श्रीधरभास्करवर्णेकरः—नागपुरविश्वविद्यालये संस्कृतविभागाध्यक्षः)

अयं शिवराजस्तवः श्रीशिवच्छत्रपति-राज्याभिषेक-त्रिशताब्दीमहोत्सवनिमित्तं मुंबई दूरचित्र-(टेलेव्हीजन) केन्द्रेण जूनमासे द्विवारं प्रकाशितः। तत्र भारतीयनौदलस्य वाद्यवृन्देन अस्य काव्यस्य भूपरागस्वरविलासः कृतः। भारतविख्यातेन चित्रपटगायन-दिग्दर्शननिपुणेन श्रीसुधीरफडके-महाशयेन अनुसारिगायकवृन्देन सह अयं शिवराजस्तवः कलमधुरस्वरैः प्रगीतः।]

त्वां नमामि शिवनृपाल ! सन्ततं स्मरामि ते।
विशुद्धशीलमखिलविश्ववन्द्य ! भूपते ॥१॥ धृ०॥
त्वं जनपदसंस्कर्ता।
त्वं जनगणधीधर्ता।
गोद्विजपरिपालक ! शिव ! साधूनां त्वं त्राता।
त्वामभिजनमार्तानाम्।
बान्धवमतिदीनानाम्।
श्री शिव ! नृपवर्य ! भजति मे हृदयम् ॥२॥धृ०॥
राष्ट्रमिदं दुष्टाभिहतं क्षीणबलम्।
येनोत्थापितमखिलम्।
तं प्रबलं वीरप्रवरं।
भूपवरं चिन्तये ॥३॥धृ०॥
हे जगदभिराम ! दुष्टखलविराम !
पूरितशुभकाम ! पुण्यचरितधाम !
देव ! परमवीर ! शत्रुशमन धीर !
विश्वहितं ते चरितं नीतिनिधानम् ॥४॥धृ०

शकुन्तलोपाख्यानम् (शतश्लोकी)

निबन्द्धा—शरच्चन्द्रो वासिष्ठः

(अस्याः प्रौढरुचिरायाः शतश्लोक्या रचयिता शरच्चन्द्रो वासिष्ठश्चतुर्दशवर्षो दशमश्रेणीछात्रो बालक इति महदेतदुत्साहकारणं प्रमोदकारणं च। वर्धापनार्होऽयं बालको धन्याश्चास्य पित्रध्यापकाः—सम्पादकः)

गाथां विचित्रां जगति प्रसिद्धां श्लोकैः स्वकीयैः कथयामि चार्वीम्।
दुष्यन्तभूपस्य शकुन्तलायाश्चास्वाद्य विज्ञाः सुतरां रमन्ताम् ॥१॥

वाच्यं हि संक्षेपरुचिः स्वपद्यैः सुखाववोधैः समुदीरयामि।
इत्येव मत्वात्र समादृतास्ते कृतिं मदीयामभिनन्दयेयुः ॥२॥

बालोस्मि शास्त्रेष्वकृतश्रमोस्मि वाचां रहस्येऽप्टुरस्मि चापि।
तथापि काव्ये मम वाग्विलासाः प्राग्जन्मसंस्कारवशात् प्रवृत्ताः ॥३॥

नूनं भवेयुः स्खालितानि मेऽत्र कृतौ बहूनीति विदां वरेण्याः।
स्वाभाविकौदार्यगुणेन युक्ता सत्यं भविष्यन्ति मयि क्षमार्द्राः ॥४॥

धर्मे प्रवृत्तो मनसा प्रबुद्धो राज्यस्य कार्ये सुतरां च दक्षः।
दुष्यन्तनामा जगति प्रसिद्धो राजा प्रजारञ्जनकृद् बभूव ॥५॥

दीनस्य बन्धुश्चतुरस्य मित्रं धीरस्य धाता विदुषश्च भर्त्ता।
नीतौ प्रगल्भो युधि च प्रवीरो दुष्यन्तभूपो मनुजेन्दुराजः ॥६॥

आचारपूतः शुभकर्मदक्षः स गूढमन्त्रो जगदीशभक्तः।
सच्चित्रकारोऽभवदद्वितीयो राजा भृशं सर्वकलासु सिद्धः ॥७॥

स एकदा यान्मृगया प्रसङ्गात्पुरात्स्वकात् काननमाससाद।
ददर्श रम्यं हरिणं च तत्र तमन्वगच्छच्च चिरं स लुब्धः ॥८॥

वीरोऽनुगच्छन्वन मध्य-मार्गे मृगं सुदीर्घोत्प्लवनैः प्रयान्तम्।
धनुर्धरोसौ विचरन्नटव्यां हन्तुं कदाचिन्नहि तं शशाक ॥९॥

अयं हि राजन् मृग आश्रमस्य नार्होऽयमास्ते भवता निहन्तुम् ।
त्यक्त्वा तु भीतं मृदुलं पशुं त्वमागच्छ पूतं मुनिकण्वगेहम् ॥१०॥

श्रुत्वा मुनीनां वचनं पवित्रं त्यक्त्वा च भीतं मुनिपालितं तम् ।
दुष्यन्तराजो हरिणं प्रगुप्तं कण्वस्य गेहं सुखमाससाद ॥११॥

वृक्षान् प्रभूतान् विविधाँल्लताश्च प्रेम्णा तदा सिञ्चति कण्वपुत्री ।
शकुन्तलाख्या सदयं विवृद्धान् पश्यत्यजस्रं सफलान् सपुष्पान् ॥१२॥

पोतान् मृगीणां गृहमागतांश्च स्नेहेन तृप्तान् परिपालयन्ती ।
सुस्निग्धभावात् सकलाश्रमस्थ सत्त्वेषु सक्ता सरलस्वभावा ॥१३॥

अल्पैस्तृणैः सा करुणाप्रयुक्ता मात्रा विहीनं मृगशावमेकम् ।
हस्ताग्रदत्तैः परिपोषयन्ती गृहागतं विक्रमणान्निवृत्तम् ॥१४॥

अस्यामिलायां विपिने स्थितां तां वाचा विनीतां चरणे विशुद्धाम् ।
प्रबुद्धनेत्रां ललनां समीक्ष्य मुग्धोऽवभ च्चैकपदे स भूपः ॥१५॥

श्रुत्वा च वृत्तं स शकुन्तलाया मेने सखीभ्यां समुदीरितं तत् ।
पुत्री किलैषा कृतिका महर्षेः कण्वो न तातः परिपालकोसौ ॥१६॥

लज्जावतीं तामनवद्यरूपां वाञ्छां तदा स्वामगदीत्स भूपः ।
राज्ञस्तु वाञ्छां पुनरुक्तभासां चित्तेभिरक्ता प्रतिपद्यते सा ॥१७॥

वाञ्छां विवाहस्य तयोस्तदैका दुष्यन्तभूपस्य शकुन्तलायाः ।
श्रुत्वैव नूनं वनदेवता चाप्युद्वाहसूत्रेण बबन्ध तौ सा ॥१८॥

दुष्यन्तभूपः स शकुन्तला सा, आर्षी सुता यौवनमाप्तयोषा ।
चेष्टास्वतन्त्रा चपला मनोज्ञा कामप्रपूर्त्यै मननेषु लग्ना ॥१९॥

प्रेम्णोर्भिकां स्त्राञ्च शकुन्तलायै दत्त्वा हि राजा गृहमागतः सः ।
यज्ञाय राज्यं प्रति गन्तुकामः त्यक्त्वा स्वपत्नीं प्रियदर्शनां ताम् ॥२०॥

कुञ्जेषु रम्येषु परिभ्रमन्ती वेलामनैषीत् जनकप्रतीक्षा ।
तातागमात्प्राङ् मुनिनागतेन शप्ता सरोषेण तिरस्कृतेन ॥२१॥

यं त्वं विमूढा हृदयेनुरक्ताऽवमन्यसेऽत्रातिथिमागतं माम् ।
सोसौ प्रयत्नेन विबोधितोपि चाङ्गीकृतां त्वामवधीरयिष्यति ॥२२॥

(संस्कृत रत्नाकरः)

श्रुत्वा तु शापं कुपितस्य सख्यावङ्घ्र्योश्च साधोः पतिते तदैव ।
एतत्स दृष्ट्वा मनसि प्रशान्तः शापं स्वकीयं शिथिली चकार ॥२३॥

बालानुनीतः स मुनिर्महात्मा शापस्य कालं नियतं चकार ।
दत्तोर्मिकः स्मारितपूर्ववृत्तः कान्तस्तदास्याः परिचेष्यतीमाम् ॥२४॥

मननकरणमूढा तृप्तिहीना च बाला परगुणपरिकीर्तिं श्रोतुकामा निकामम् ।
प्रणयपरवशा सा भूपचिन्ता-निमग्ना, समयमगमयत्सा विप्रयोगातुरा वै ॥२५॥

म

गता सुबाला सरितः प्रतीरं स्नानाय प्रातश्च सखीसमेता ।
भ्रष्टोर्मिकास्याः शिथिला च हस्ते जातं तु सर्वं ह्यविधानतोऽदः ॥२६॥

ताते च प्राप्ते प्रणयस्य गाथा यज्ञाद्धि पूर्वं कथिता तया वै ।
कन्याप्रदानं मनसा प्रक्लृप्तं जातं मुनिर्मोदमगादनल्पम् ॥२७॥

होमं विधायाहुतिभिश्च पूता प्रस्थापिता सा नरपुङ्गवस्य ।
गेहं तदा सोत्सुकमाससाद कण्वस्य पुत्री मृगकान्तनेत्रा ॥२८॥

सौख्यं विचित्रं मनसा प्रक्लृप्तं राज्ञश्च रूपं हृदये चकार ।
तदर्थं राज्ञा मिलने ततः सा ह्यव्यक्लमं नैव विवेद कञ्चित् ॥२९॥

अभूद्धि भूपस्य तदा सुबाला मार्गे चलन्ती नितरां स्मरन्ती ।
राज्यस्य कार्ये स रतः स्वपत्नीं साधोश्च शापान्नतरां व्यजानात् ॥३०॥

आवासमाप्ता नरपुङ्गवस्य द्वारस्य पालेन तदा हि पृष्टा ।
किन्तेभिधानं कथमागतासि भूपं प्रजानासि न वा सुबाले ॥३१॥

श्रुत्वानुयोगं वनिता तदा सा सर्वं सुयुक्तं पुरुषं निगद्य ।
राज्ञः समीपे गमनाय शीघ्रं प्रासाद-भूमिं सुखमाससाद ॥३२॥

विस्मृत्य योषां वचने गभीरामाचारपूतां वदनप्रदीप्ताम् ।
राजा तदा पश्यति मूढनेत्रो दुर्वाससा निश्चितशापकालः ॥३३॥

दृष्ट्वा विनीतां 'मृगकान्तनेत्रां राज्ञा तदा तौ सहगामिनौ च ।
पृष्टौ विनम्रौ ललनाप्रवृत्तिम् एकस्तदा तां गदितुं प्रचक्रे ॥३४॥

राजंस्त्वदीया सहधर्मिणीयं प्रेम्णा हि सूत्रेण त्वयि प्रबद्धा ।
पुत्रस्त्वदीयोऽप्युदरे भवत्या अन्या न काचिद्धि शकुन्तलैषा ॥३५॥

मूको भूत्वा पश्यतीतस्ततोसौ वृत्तं पूर्वं विस्मृतं येन राज्ञा ।
कान्तावृत्तेश्चिन्तने योऽसमर्थो भूपः सोसौ शापबद्धो विमूढः ।।३६।।

जानामि नाहं तव नाम बाले गाथा त्वदीया वितथा किलैषा ।
भ्रान्तासि कन्येर्थसतस्त्वमूढान्यत्रैव गत्वा विचिनु स्वमित्रम् ।।३७।।

श्रुत्वा वचो विस्मितनेत्रयोषा भूपं तदा सातिरुषा ददर्श ।
येन स्वकीया सुतरां विभीता कान्ता विनीता न कदा स्मृताऽतः ।।३८।।

विस्मृत्य भो मां त्वयि बद्धभावां जाले त्वदीये प्रतिबद्धजीवाम् ।
एतत्कथं त्वमविचार्य वक्षि किं त्वं न जानासि शकुन्तलास्मि ।।३९।।

ज्योतिस्तदैकं भुवमाजगाम दोर्भ्यां स्वपुत्रीमुदतोलयत्तत् ।
देवाङ्गनायाः किल मेनकायाः पुत्री तदा सा दिवमारुरोह ।।४०।।

स्वर्गे स्थित्वा तापसीभूय नित्यमीशध्यानं सर्वथा प्राचरत् सा ।
पुत्रस्तस्यां शक्तिशाली प्रसूतः, सिंह्याः पुत्रः सुप्रियस्तत्सखोऽभूत् ।।४१।।

स्थितो नगर्यां स महीमहेन्द्रः पूर्वां न गाथां मनसि प्रचक्रे ।
स्वप्नोपमौ तद्गमनागमौ च, राज्ञा कदाचिन्नहि सा स्मृताभूत् ।।४२।।

मत्स्यान् गृहीत्वा सलिलात् तटिन्याः कैवर्तराजश्चलितुं प्रचक्रे ।
मार्गे स्वपत्नीं सुमुखीं समुत्कः क्षुधावसन्नां मनसा जगाम ।।४३।।

मत्स्यान् प्रभूतान् परितः प्रकीर्णान् कैवर्तराजः खलु तांश्चकर्त्त ।
एकस्य मत्स्यस्य मुखे तदा स स्वर्णाङ्गुलीयं स्फुरितं ददर्श ।।४४।।

कथ्यं स्वपत्न्यै सकलं निगद्य वीथिं प्रतस्थे खलु मत्स्यहन्ता ।
विक्रीय भूषां मणिना सुयुक्तां प्राप्स्यामि कुम्भान् द्रविणैः प्रपूर्णान् ।।४५।।

दृष्ट्वाङ्गुलीयं क्रयिकः सशङ्को राजाभिधानं पठितं हि तेन ।
आहूय गोपां पुरतो नियुक्तं तस्मै ददौ रत्नसुयुक्तभूषाम् ।।४६।।

स्वर्णाङ्गुलीयं कुपितश्च दृष्ट्वा कैवर्तराजं प्रतिरक्षकोयम् ।
संत्रस्तनेत्रं प्रमुखे स्थितं तं प्रष्टुं प्रचक्रे भयदः सगर्वः ।।४७।।

श्यालस्तदैकौ विपणीमुपागात् पप्रच्छ गोपां सकलां च वार्ताम् ।
कोयं गृहीतः कथमद्य शूद्रः कुम्भीलको भाति नु पामरोऽयम् ।।४८।।

श्यालं तदाहेति विचक्षणोसौ राज्ञोङ्गुलीयं पुरुषोयमाप्त्वा ।
येन प्रकारेण हि चौर्यदक्षो ददौ कलादाय विनष्टबुद्धिः ।।४९।।

आगमं ह्याङ्गुलीयस्य पृष्टो धीरं तदावदत् ।
प्राप्नवं मत्स्यमध्येऽहं भिन्नो मत्स्यो मया यदा ॥५०॥

सर्वे श्रुत्वा वचस्तस्य मूर्खं ज्ञात्वाहसंश्च तम् ।
कश्चित् सत्यं न जानाति मूर्खा अन्ये, न धीवरः ॥५१॥

बद्धहस्तं तदा रक्षी श्यालाय परिदत्तवान् ।
राज्ञो निवासमागत्य प्रोच्चैः श्यालस्तदागदत् ॥५२॥

समीपे भूपते गंत्वा, वर्णयित्वा कथामिमाम् ।
अङ्गलीयं च दत्वैवम् आयाम्यहमयं तिष्ठ ॥५३॥

वहिश्चामी प्रतीक्षन्ते चिरयन्तं क्षणान् बहून् ।
श्यालश्च सहसायातो हस्तन्यस्त—धनस्तदा ॥५४॥

धीवरो मुच्यतामेष बद्धो, दीनोऽविधानतः ।
कैवर्तोनपराधोस्ति राज्ञा रत्नैः प्रपूरितः ॥५५॥

यमस्य मृत्युपाशाच्चामन्दभाग्यस्तु निर्गतः ।
विस्मयस्फारिताक्षश्च श्यालं सर्वं स पृष्टवान् ॥५६॥

दृष्ट्वाङ्गुलीयकं राजा किञ्चिद् विचिन्त्य भाषते ।
एतद् दृष्ट्वा मया किञ्चिद् पूर्ववृत्तं प्रबुध्यते ॥५७॥

एवमुक्त्वा तदा श्यालः वृत्तशेषमुदाहरत् ।
राज्ञोक्तं वचसा स्वेन गभीरेणोक्ति—कोविदः ॥५८॥

शकुन्तलाभिधा कन्या परिणीता मया पुरा ।
आश्रमे च वसन्त्येषा विस्मृताज्ञानतस्ततः ॥५९॥

मनसि राज्यचिन्ता मे प्रियासान्निध्यकामना ।
मूढीकृतस्त्वहं ताभ्यां पतितो दुःखसागरे ॥६०॥

न्यगादिषं चा तां तत्र राज्यकार्यप्रयोजितः ।
पुरीं गत्वाचिराच्चाहं प्रत्यायास्यामि बालिके ॥६१॥

पुरी—निवृत्तिमन्देच्छो मातु दूतेन वेदितः ।
इष्टेः सम्पादनायाहं मन्त्रितः क्षिप्रमम्बया ॥६२॥

अत्रागत्य च योषा सापूर्वसौन्दर्य—सम्भृता ।
मुनेः पुत्री स्मृता नापि प्रेयसी सा शकुन्तला ॥६३॥

संवासमीहमानागान् मया तत्रापि न स्मृता ।
दृष्ट्वाङ्गुलीयकं चाहं दत्तपूर्वं स्मराम्यहम् ॥६४॥

एतद् धनं तु कैवर्त आप्त्वा पूर्त्तिङ्गमिष्यति ।
मत्स्यबन्धो दरिद्रोसौ प्रीत्याशीर्वचनं वदेत् ॥६५॥

अर्थमाप्त्वा स कैवर्तो मुक्तकण्ठं प्रशस्तवान् ।
प्रसन्नेन च चित्तेन राजानं स्वगृहं गतः ॥६६॥

चित्रमुल्लिख्य बालाया दुष्यन्तो हृदि दुःखितः ।
तेन दुःखं च चित्रेण सर्वमाविष्कृतं तदा ॥६७॥

वियोगेन स योषाया वीरो राजा महाबली ।
राज्यकार्ये विनष्टेच्छः कालं नयत्युदासितः ॥६८॥

राजाधीरः प्रियाप्राप्त्यै निश्चेष्टीभूय तिष्ठति ।
सर्वथा शोकमापन्नः दुष्यन्तश्चिन्तने रतः ॥६९॥

भूलोकं प्राप्य रम्यं च यन्ता शक्रस्य मातलिः ।
राज्ञो विदूषकं दृष्ट्वाऽऽपत्य जग्राह माठरम् ॥७०॥

भीतो विदूषकश्चापि प्रोच्चैः शब्दं करोत्यसौ ।
कथयन् भूत आयातोऽ सूनां मे संजिहीर्षया ॥७१॥

एतच्छ्रुत्वा वचः क्रुद्धो दुष्यन्तो धनुराददे ।
शरैश्च भूतमायान्तं व्यद्धुं द्राक् तत्परोभवत् ॥७२॥

विनम्रो मातलि र्दूतो हस्तौ बद्ध्वा तदागदत् ।
प्रेषितोऽहं महेन्द्रेण युद्धे ते साह्यमिच्छता ॥७३॥

इत्थं कदर्थितेन्द्रेण दुष्यन्तो मित्रमुत्तमम् ।
स्वकं लोकं समानीतः संयुगे दितिजैः सह ॥७४॥

शौर्येणासौ बली राजा वासवारीन् विजित्य च ।
प्रत्यावृत्तः समायातो मारीचस्य किलाश्रमम् ॥७५॥

मारीचस्याश्रमश्चासौ सेवितो मृगशावकैः ।
अन्तरिक्षे हविष्पूतः सर्वतः पादपै र्युतः ॥७६॥

(संस्कृत-रत्नाकरः)

तेजस्विनं शिशुं दृष्ट्वा विक्रीडन्तं तदाश्रमे ।
केसरिण्याः किशोरस्य दन्तानां गणने रतम् ॥७७॥

राजाचिन्तयदप्येष मुनेः पुत्रः कथं भवेत् ।
क्षत्रियो भाति बालोयं सिंहशावेन खेलति ॥७८॥

कस्यायं पुत्रको देवि नामधेयं स पृष्टवान् ।
भरतः पुरुवंशस्थः तापसी प्रत्यवोचत ॥७९॥

उत्पन्नः पुरुवंशेयं पिता चाम्बां निराकरोत् ।
मेनकायाः सुपुत्री सा कण्वेन परिपालिता ॥८०॥

लालनाय यदा राजा तत्समीपे प्रसर्पति ।
तदा दुर्मोचहस्तं तं स्पृष्ट्वानल्पं हि नन्दति ॥८१॥

वीर्येण भरतस्यासौ मन्त्रमुग्धश्च तिष्ठति ।
स्वानुरूपं तदाकारं दृष्ट्वा तस्मिन् स शङ्कते ॥८२॥

समीपवर्त्तिनीं नम्रां तापसीं शिशुरक्षिकाम् ।
पृष्टवानागमं तस्य पौरवस्य नृपस्तदा ॥८३॥

तिरस्कृता तथा भर्त्रा मात्रा मेनकया समम् ।
प्राप्ताश्रमं मुनेः पूतं स्वर्गस्थं रमणीयकम् ॥८४॥

प्रसूतो भरतश्चात्र नामधेयं स्वमाप्तवान् ।
चक्रवर्तिनृपाणां स लक्षणैः सकलैर्युतः ॥८५॥

पृच्छेयं तापसीं चास्य मातरं नामधेयतः ।
यदि, मां मंस्यते चैषा समुदाचार–वर्जितम् ॥८६॥

पश्य शकुन्तलावण्यं सर्वदमन पुत्रक ।
प्रोच्चैः समीपदेशस्था प्रावोचत् तापसी तदा ॥८७॥

कुत्र वा मम मातेति भरतो मातृवत्सलः ।
सदृष्टिक्षेपमाह स्म सहर्षं सोत्सुकं तदा ॥८८॥

शकुन्तस्य मयूरस्य पाणौ न्यस्तस्य बालक ।
भणितः पश्य लावण्यं नामधेयेन वञ्चितः ॥८९॥

किन्नु मातास्य बालस्य कण्वपुत्री शकुन्तला ।
भवेद्वा नामसादृश्यं राजा चेतसि शङ्कते ॥९०॥

मणिबन्धाच्च गामस्य रक्षाकारण्डकं गतम् ।
समीपस्थं च तद्राजा पस्पर्शाज्ञानतो वशी ॥९२॥

विमर्दात् सिंहशावस्य परिभ्रष्टं करण्डकम् ।
अविकारं च तद् दृष्ट्वा तापस्यौ विस्मयं गते ॥९२॥

एषाऽपराजिता नाम समये जातकर्मणः ।
मारीचेनौषधि र्दत्ता भाषतेन्यतरा तयोः ॥९३॥

वर्जयित्वा किलैतां नु नात्मानं पितरौ तथा ।
गृह्णाति कश्चिदप्यन्यः पतितां पृथिवीपते ॥९४॥

गृह्णाति पुरुषोन्यश्चेत् स्पृश्यत्येतामथापि वा ।
मारीचस्य प्रभावाच्च सर्पो भूत्वा दशत्यमुम् ॥९५॥

अयं शकुन्तलासूनुरेतज्ज्ञात्वा महीपतिः ।
हर्षपूर्णेन चित्तेन समालिङ्गितवान् शिशुम् ॥९६॥

शकुन्तला प्रसन्नाभूत् तापस्ये महति स्थिता ।
विना भूपं कृशी—भूता मुनिवासो—निवासिनी ॥९७॥

ततः प्रमुदिताः सर्वे मर्त्यलोकं प्रतस्थिरे ।
रत्नपूर्णां सुसस्याढ्यां चिरं पृथ्वीमभुञ्जत ॥९८॥

दौःष्यन्ते र्भरतस्यैव भूखण्डो महानयम् ।
समाख्यां भारतं वर्षं विविदे पावनीमिति ॥९९॥

मनसि वचसि पूता ज्ञानभारेण नम्राः सततमुदितचित्ताः सानुकम्पाश्च सन्तः ।
कृतनतिततिकोऽहं प्रार्थये तानभिज्ञान् गुणगणरतयस्ते चापलं मे क्षमन्ताम् ॥१००॥

ग्रन्थ--समीक्षा

"वैदिकसङ्ग्रहः"

लेखकः } —डॉ० कृष्णलालः,
प्रकाशकः } ८/११, रूप नगर, दिल्ली-७

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कतिपयवर्षेभ्यः प्राक् शिञ्जारववत् मधुरकोमल-कान्तपदेन शिञ्जारवनाम्ना गेयकाव्यसंग्रहेण मनाक् परिचितः 'नादान' इति साहित्यिकनामा श्रीकृष्णलालमहाभागः क्रमेण दिनपरार्धच्छायामिव वृद्धिमतीं मैत्रीं प्राप्तः। "तुङ्गत्वमितरा नाद्रौ नेदं सिन्धावगाधता" इति न्यायेन, "कविषु न खलु पण्डितता प्रायः कविता न पण्डितेषु तथा" इति अपारमार्थिकानां गतानुगतिकानां मतम्। गच्छता कालेन परमसुहृदः कृष्णलालस्य कविवरस्य डाक्टरोपाधिलाभेन तथा दिल्लीविश्वविद्यालयस्य संस्कृतविभागे 'प्रवाचक'—पदारोहणेन च दूरतोऽनुमितमासीत् कवित्वसमगुणं पाण्डित्यम्। ११-४-७५ दिनाङ्के तेन परमात्मीयतया समर्पितं वैदिकसङ्ग्रहं प्राप्य यथावसरं पठित्वा च सुष्ठु विज्ञाता कवित्व-पाण्डित्यवैयधिकरण्यन्यायस्य भ्रममूलकता।

न खलु सम्प्रति प्राक्तना गुरुकुलच्छात्रा इव वैदिककुलीनाः तदितरे वा आधुनिका वेदस्य विविदिषवः ओंकारादि णमन्तं साकल्येन वेदाध्ययनं कर्तुं पारयन्ति समयाद्यभावात्। तथापि महती खलु वेदविषयिणी विविदिषा सर्वत्र संस्कृतच्छात्रेषु (तदितरेष्वपि) जागर्ति। ईदृशानाम् अभिनवजिज्ञासूनां कृते मैक्डोनेल-पीटरसन-प्रभृतिभिः पाश्चात्यपण्डितैः प्रकाशितपूर्वाणि वैदिकसूक्तसंकलनात्मकानि पुस्तकानि एतावत्कालपर्यन्तं सर्वत्र भारतीयविश्वविद्यालयेषु सुप्रचलितान्यासन् सन्ति च। स्वातन्त्र्योदयानन्तरं भारतीयच्छात्राणां सुखबोधार्थं भारतीयैः वेदपण्डितैः प्रकाशिताः कालोचिताः वैदिकसङ्ग्रहा अपेक्षिता आसन्। तदनुसारं डा० कृष्णलालमहाशयेन संकलितः दैवतपरिचयेन पदविवरणेन विविधपण्डितवर मतान्तरनिवेदनेन हिन्दी-पद्यगद्यानुवादेन च सर्वथा समलङ्कृतोऽयं "वैदिकसङ्ग्रहः" सर्वेषां नूतनच्छात्राणां कृते महते उपकाराय कल्पेत इति बाढं श्रद्दध्महे। अस्य वैदिकसङ्ग्रहस्य प्रकाशनेन भृशं खलूपकृताः सर्वे वेदच्छात्राः डा० कृष्णलालमहाशयेन। हिन्दीभाषीयप्रदेशान्तर्भूतेषु विश्वविद्यालयेषु एम्० ए० परीक्षाध्ययनक्रमे सर्वथाऽन्तर्भावम् अर्हति डा० कृष्णलालमहाशयस्यायं "वैदिकसङ्ग्रहः"।

समीक्षाकः — श्रीधरभास्करवर्णेकरः, एम० ए०, डी० लिट्,
संस्कृतविभागाध्यक्षः,
नागपुरविश्वविद्यालयः नागपुरम्।

कविदृष्टं नभः

★

मूलम्—कन्नडभाषायाम् "कविकण्डागस"—इति शीर्षकेण—एम्. आर्. अनन्त नरसिंहः । अनुवादयिता—
ाथः, बी० ए० तृतीय वर्षः, महाराज कालेज, मैसूरु ।

आस्तेऽस्तशैले नभोराजः,
वायुर्वाति शीतः कृतोपवीजः
परिमलसङ्घाते कविं स्पृशति सति
नीलं नभो रक्तं भवति ।
पङ्कजवल्लभविरहे सत्यसहनीये,
पश्यति कविः, मित्रः पतत्यब्धौ विशालकाये !
जलधिदत्तार्घ्यपाद्यादौ स्वीकृते सति—
नीलं नभोऽत्र रक्तं भवति !

कुपितोऽयं - "अरे ! सुवर्णशोभा गतवती ?"
खे श्वेतपथिकपरिषदागतवती ।
एवं पश्यति--शिशिरकरगुरुतरवैभवं—
रजतकिरणविस्मितसकललोकातिजवम् ।
मृगलाञ्छनामृतकिरणव्रातसिञ्चने सति
पुलकितोऽयं कविः खमालोकयति
"शुक्रमपि चन्द्रेण स्पर्धमानं मन्ये
श्वेतं भान्तं"— न विवदन्त अन्ये ।
नभसि नक्षत्राणि देदीप्यन्ते
चन्द्रो राजा, विदुष्यस्ताराराराजन्ते ।

आस्थानमाकाशं—राजकार्यं मन्यतेऽयं,
एवं स्थितिस्तनुतेऽस्य विस्मयम् !

ध्रुवनक्षत्रन्तु द्वारपालको निशि—

सप्तर्षय उपविशन्त्युत्तरस्यां दिशि,

पूज्यान् वृद्धान् पश्यति कविः

दृष्टशौर्यभूषितजनगणच्छविः !

शशपताका शोभते—

श्वेतजलधरश्वेतगरुत्परिषन्मोदते ।

उदपतन्नभसि रभसया गत्या

कविरभूद् युतश्चकितया मत्या !

चन्द्रसान्द्रप्रभायां वर्धितायां सत्यां

पश्यति कविर्लोचनकमनीयं नृत्यम्

चित्रमेतत् ! तडित्वन्तः क्रीडन्ति

राज्ञः परितस्तारा: पौरा भवन्ति !

संभ्रमति कविर्निशेशनर्तकान् दृष्ट्वा

आवृण्वन्ति समेते नीलं कृत्वा ।

कादम्बिनी कौमुदीमाच्छादयति !

दृष्ट्वा कविः पतति, सङ्कटं भवति ।

झटिति कम्पते नभः, कविरपि—

किमवतरति स्ववाहनात् सुरपतिरपि ?

गाढनीलमाकाशं—धावत्येष निवासं—

वर्षा वर्षति भूमिमब्धुं कर्तुमिव सरभसम् ।

एवं सौन्दर्यलहरीकुतुकः कविः सगौरवं

पश्यति नीलमेघस्थानवैभवम् ।

पुण्याद् दृष्टोऽयमिति विभाव्य

धन्यं त्वं कविलिखितं भोः काव्य !

निजपुण्यावलोकितरुचिरशिशिरकरविलासं

निजप्रतिभया प्रसारयामीति सहासं

निजलेखनीं पश्यति स्मितवदनः—

निजकराभ्यां लिखितुं सन्तोषसदनः ॥

SPEECH DELIVERED BY

Prof. S. NURUL HASAN

Education Minister, Government of India, on the eve of Sanskrit Day Celebration organizep under the joint auspices of Akhil Bharatiya Sanskrit Sahitya Sammelan and Shri Lal Bahadur Sanskrit Kendriya Sanskrit Vidyapeth on 21st August 1975 (Sravani Purnima Day) at New Delhi.

Respected Vice President, my friend Prof Yadav, Honorable Members of Parliament and friends.

I am specially pleased to join you on this occasion of the Sanskrit Day. Since the year 1969, when it was decided that on the day of Shravani Purnima, we may recapitulate the greatness of Sanskrit, this day is getting more and more significant and now it is celebrated in all Schools, colleges and cities. This is the right opportunity to reiterate the fact that Sanskrit has an important place in our country's civilization and for its unity. As it is in all ancient cultures, our culture had also several things which were relevant to those ancient times, out of which many lost their importance one-by-one as the time passed. But some of these have survived and still continue to flourish with the passage of time. This gives strength and individuality to our countrymen and make them feel that in spite of all the changes that have overtaken our society, we have been able to maintain our fundamental values which go to form the Indian in us. Only Sanskrit and no other language has succeeded in the technique of propagating these values. Unfortunately, I am not conversant with that form of Hindi which goes by that name now-a-days. However, to the extent to which I know it, I can say that a study of the History of Hindi language will reveal deep impact of Sanskrit not only in its word-formation but also in the ideas and it is most apparent in the thought progress. This euaqlly holds good in the case of all other Indian languages. That is why, when we celebrate the Sanskrit Day, people speaking different languages are brought together on the same platform and we gain inspiration to make greater strides. As Mahatma Gandhi said, we should keep the windows of our minds wide open to receive new ideas, we welcome fresh air from all sides but we do not want to be swept off our feet by a storm. What is it that keeps us firm to the ground ? Probably nothing other than Sanskrit helps us stick to the ground. We do want that our country should make quick progress in new fields of Science and Technology, because we know that the objective of eradicating poverty in our country cannot be achieved without either of them. But at the same time, we have also decided that we shall always keep in our minds the importance of Sanskrit. This objective has been incorporated in the National Policy Resolution on Education which has

been approved by both the Houses of Parlia ment.

My colleague Prof. Yadav has already briefly stated the various activities of my Ministry in connection with the propagation of Sanskrit. But at the same time, I would like to say that if any new scheme is brought to our notice which is not covered by the existing ones, I shall be very much pleased and we shall try to implement it as far as possible. Today, when our young men have started demanding for that form of education which would provide them with job, one would like to say that while it is true that the aim of education is to provide livelyhood, it is all the more true that it has to aim at making better human beings and better Indians. Sanskrit not only serves both these ends, but also improves our way of thinking aud contributes to a balance in our personality controlling the waverings of our minds.

The study of Sanskrit is the study of classical languages. In this language every word is presented in its particular form and it has got a special importance. It is not possible to change it, alter it, or mutilate it according to one's wish. So, I very much desire that such methods should be evolved so as to learn Sanskrit as quickly as possible, so that an ordinary student and even an uninitiated like me could learn it if he wants. But I do not like to see Sanskrit lose its own discipline in the name of simplification. There are very few things that have come down to us which can discipline our intellect. Sanskrit at least disciplines our thinking and when we want to control the waverings of our minds, Sanskrit can come to our aid.

"JAI HIND"

दूरभाष : 344761

अखिलभारतीयसंस्कृतसाहित्यसम्मेलनस्य
महत्वपूर्णानि प्रकाशनानि

१.	विश्वसंस्कृतशताब्दिग्रन्थः (जम्मूकाश्मीर सम्बन्धी भागः)	...	८०-००
२.	विश्व संस्कृत शताब्दिग्रन्थः (आन्ध्रप्रदेश राज्यभागः)	.....	८०-००
३.	वैदिकविज्ञानम् (म० म० गिरिधरशर्मचतुर्वेदप्रणीतम्)	.....	८-००
४.	वैदिक विज्ञान (हिन्दी अनुवाद)	.....	८-००
५.	पुराणपारिजातः (म० म० गिरिधरशर्मप्रणीतः)	...	८-००
६.	प्रमेयपारिजातः (,,)	...	८-००
७.	चालुक्यराज अय्यणवंशचरित काव्यम् अनुवादः—श्री विश्वनाथ शास्त्री भारद्वाजः	....	२५-००
८.	संस्कृतरत्नाकरः (श्रीनेहरुश्रद्धाञ्जल्याङ्कः	....	८-००
९.	संस्कृतरत्नाकरः (श्री शास्त्रिसम्मानङ्कः)	.....	१०-००

(विक्रेताओं को २५% कमीशन)

संस्कृतरत्नाकरस्य स्वामित्वादिकं विवरणम्
संस्कृत रत्नाकर के स्वामित्व का विवरण

१. प्रकाशनस्थानम् (१८ थियेटर कम्युनिकेशन बिल्डिग कनाट प्लेस, नई दिल्ली-१)
२. प्रकाशनावधि (त्रैमासिक)
३. मुद्रकः (डा० गोस्वामी गिरिधारीलालः)
नागरिकता (भारतीया)
४. प्रकाशकः (डा० गोस्वामी गिरिधारीलालः)
नागरिकता (भारतीया)
५. सम्पादकः (डा० गोस्वामी गिरिधारीलालः)
नागरिकता (भारतीया)
प्राप्तिस्थानम् (१८, थियेटर कम्युनिकेशन बिल्डिग, कनाट प्लेस, नई दिल्ली)
६. स्वामित्वम् (अखिलभारतीय संस्कृत-साहित्य-सम्मेलनस्य)
मया डा० गोस्वामीगिरिधारीलालेनोद्घोष्यते ममाधिकमज्ञानस्य तथा विश्वासस्यानुसारेण पूर्वोक्तविवरणं सत्यमस्ति ।

डा० गोस्वामी गिरिधारीलाल

Regd. No. D-(C)—494

तत्रभवन्तो भवन्तः

सम्मेलनस्य सदस्या भवन्तु

सदस्यताशुल्कप्रकारः :—

(१) संरक्षकसदस्यताशुल्कं सकृत् ५००० रुप्यकाणि ततोऽधिकानि वा

(२) प्रतिष्ठितसदस्यताशुल्कं सकृत् १००० " "

(३) आजीवनसदस्यताशुल्कं सकृत् १०१ " "

(४) साधारणसदस्यताशुल्कं १० रुप्यकाणि प्रतिवर्षम्

จุลสารอินเดียศึกษา
INDIA STUDIES NEWSLETTER

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รองศาสตราจารย์ ดร. ฉัตรสุมาลย์ กบิลสิงห์ ผู้อำนวยการศูนย์อินเดียศึกษา เข้ารับตำแหน่งวันที่ 19 ธันวาคม 2540 กับส่วนหนึ่งของคณะกรรมการบริหารศูนย์ฯ ในการประชุมครั้งแรก วันที่ 7 มกราคม 2541

แถวนั่ง (ซ้าย-ขวา) Mrs. Shastri, Prof. Shastri (แขกรับเชิญ), อาจารย์กรุณา และ อาจารย์ เรืองอุไร กุศลาสัย, รศ. ดร. ฉัตรสุมาลย์ กบิลสิงห์

แถวยืน รศ. ดร. นงลักษณ์ เทพสวัสดิ์, คุณสมศักดิ์ (Mr. Hassa Ram Tanwani), ดร. สุชาติ จุฑาสมิต ผศ. ดร. สุรัตน์ เมธีกุล ศาสตราจารย์ ศรีสุรางค์ พูลทรัพย์ ผศ. ดร. จิรพัฒน์ ประพันธ์วิทยา, Mr. Davinder S.Saluja ผศ. ดร. สุกัญญา บำรุงสุข Ms. Monika Mohta (จากสถานทูตอินเดีย)

India Studies Centre New Executive members (Dec. 19 1997-)

Sitting (L-R) Mrs. Shastri, Prof. Shastri (invited guests) Profs. Kuruna and Rueng-urai Kusalasaya, Asso.Prof.Dr. Chatsumarn Kabilsingh, Director.

Standing (L-R) Asso.Prof.Dr.Nongluksana Thepsawasdi, Mr.Hassa Ram Tanwani, Dr.Suchart Juthasamit, Asst.Prof.Dr.Surat Methikul, Prof. Srisurang Poolthupya, Asst.Prof.Dr.Chirapat Prapanvidya, Mr. Davinder S.Saluja, Asst.Prof.Dr.Sukanya Bamrungsuk.



พณฯ R.K. Rai กล่าวสุนทรพจน์ในงาน India Night

H.E.Mr.R.K.Rai, the ambassador gave an enlightening speech at "Indian Night". Jan. 29, 1998.



เอกอัครราชทูตอินเดียประจำประเทศไทย พณฯ R.K.Rai พร้อมภรรยาร่วมรับประทานอาหารกับผู้อำนวยการศูนย์อินเดียศึกษา ดร. ฉัตรสุมาลย์ กบิลสิงห์ ในงาน Indian Night จัดที่ Foreign Correspondence Club 29 มกราคม 2541

H.E. Mr. R.K.Rai and Madame Rai at the head table with Prof. Chatsumarn Kabilsingh, director of India Studies Center at 'Indian Night'.

India Studies Centre

Introduction

Through the initative of H.E. Mr. A.N. Ram, then Ambassador of India to Thailand and Associate Professor Noranit Setabutr, Rector of Thammasat University, India Sutdies Centre was inaugurated by H.E. Mr. P.V. Narasimha Rao, then Prime Minister of India, during his historic visit to Thailand, on April 8th, 1993. An initial fund of 10 million baht was raised by Indian businessmen in Thailand to be the capital from which interests may be drawn to run the Centre. Its main purpose is to promote the knowledge of Indian Studies, good understanding and co-operations among the Thais and Indians.

Objectives

The Chief objectives of India Studies Centre are as follows:

1. To promote research and studies on various aspects of India such as Indian culture, history, economy, politics, philosophy and literature.
2. To provide forums for scholars of Indian Studies to exchange their knowledge and research as well as present their works to the pulbic in forms of lectures, panel discussions, seminars, symposiums and conferences.
3. To publish research works, studies and academic papers in the form of books, journals and newsletters to promote the knowledge of Indian Studies and better understanding between India and Thailand.
4. To encourage academic and cultural exchange among scholars and students of Indian Studies by establishing academic linkages between Thammasat University and universities in Thailand and abroad.
5. To co-operate and exchange publications with other centres and institutions of similar nature and interest.

Organization

India Studies Centre is attached to Thammasat University. Its office is on the 4th Floor of the former Library Building. The Centre is headed by the Director who administers with the assistance of the Executive Secretary and the policy is guided by the Executive Committees.

Address

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ศูนย์อินเดียศึกษา

ศูนย์อินเดียศึกษาถือกำเนิดขึ้นด้วยความคิดริเริ่มของ พณฯนาย เอ.เอ็น.ราม เอกอัครราชทูตอินเดียประจำประเทศไทย ในขณะนั้น ร่วมกับรองศาสตราจารย์นรนิติ เศรษฐบุตร อธิการบดีมหาวิทยาลัยธรรมศาสตร์ โดย พณฯพี.วี.นรสิงห์ ราว นายกรัฐมนตรี ของประเทศอินเดียได้ให้เกียรติมาทำการเปิดที่ทำการศูนย์อินเดียศึกษาอย่างเป็นทางการ เมื่อวันที่ 8 เมษายน 2536 นักธุรกิจเชื้อสายอินเดียที่อยู่ในประเทศไทย เห็นความสำคัญในการก่อตั้งศูนย์อินเดียศึกษา จึงร่วมกันบริจาคเงิน 10 ล้านบาท เพื่อจัดตั้งกองทุนสนับสนุนการศึกษาค้นคว้าและพัฒนางานด้านอินเดียศึกษา เพื่อสร้างความสัมพันธ์และความเข้าใจอันดีระหว่างชนของทั้งสองประเทศ

วัตถุประสงค์

1. จัดการเรียนการสอนลักษณะวิชาด้านอินเดียศึกษาเป็นวิชาโทและวิชาเลือกเสรี ในอนาคตอาจขยายเป็นวิชาเอกตามความเหมาะสม
2. จัดกิจกรรมวิชาการในรูปต่าง ๆ อาทิ ปาฐกถา สัมมนา นิทรรศการ
3. ดำเนินโครงการแลกเปลี่ยนทางวิชาการทั้งในระดับอาจารย์และนักศึกษาระหว่างมหาวิทยาลัยธรรมศาสตร์และมหาวิทยาลัยในอินเดีย
4. ผลิตสิ่งพิมพ์ในรูปของวารสารวิชาการ จุลสาร เอกสาร ผลงานวิจัย และตำราเพื่อเผยแพร่ความรู้ด้านอินเดียศึกษา
5. สนับสนุนโครงการศึกษาวิจัยและเขียนตำราด้านอินเดียศึกษา โดยให้เงินทุนอุดหนุนและจัดพิมพ์เผยแพร่
6. เสริมสร้างความเข้าใจอันดีงามระหว่างชาวไทยและชาวไทยเชื้อสายอินเดียในเรื่องที่เกี่ยวกับอินเดียศึกษา

สถานที่ติดต่อ

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A Tale of Two Cities

Story by **CHOMPOO TRAKULLERTSATHIEN**



In 1898, the ruins of walls and rooms of the ancient palace of King Suddhodhana, Lord Buddha's father, were unearthed in Nepal at Tilaurokot, some 26 kilometres west of Lumbini, the birth-place of the Buddha.

Then in 1972 Srivastava, an Indian archaeologist, found two caskets containing 12 relics of the Lord Buddha in the basement of an old stupa in the Indian town of Piprahwa, half a kilometre from the Nepalese border and seven kilometres from Tilaurokot.

Along with the relics, the archaeologists also found some 40 terracotta coins bearing the inscription: "Here is the vihara of the monk of Kapilavastu".

Can it be that there were two Kapilavastus?

That is the question Asso. Prof Dr Chatsumarn Kabilsingh, a Buddhist scholar from Thammasat University's India Studies Centre, asks in her soon-to-be-published book, *Kapilavastu: Old-New?*

"Thai Buddhists are taught about Buddhism and the history of the Lord Buddha. We've learned about Kapilavastu but we don't know the exact location of the city," she said.

Dr Chatsumarn made a 12-day pilgrimage trip to Nepal and India last October. Before she set out, the academic scoured historical documents at the Indian Embassy, contacted Nepali archaeologists for rare books on surveys of Kapilavastu, and unearthed old studies from Nepali archives as well as detailed maps of the two countries.

Her first stop was Tilaurokot where the palace of King Suddhodhana has been excavated.

"The archaeologists found remnants of King Suddhodhanna's palace such as the brick foundations of many rooms, the palace walls and a square small pond. The Lord Buddha lived in this palace before entering the monkhood," explained Dr Chatsumarn.

Piprahwa in India was her next destination, but before visiting the site, Dr Chatsumarn contacted the National Museums in Delhi and Calcutta where 20 relics of the Lord Buddha were displayed.

The relics of the Buddha were unearthed at the foundation of an ancient stupa in the 1890s by the owner of the land where the stupa was situated. On the lid of the soapstone casket was an inscription stating: "Here are the relics of the Buddha of Sakyas given to the brothers of Sukiti."

The exact translation of the inscription and the identity of the brothers of Sukiti remain a mystery, but scholars agree that it refers to the Buddha's relics.

However, the main problem for Indian archaeologists, explained Dr Chatsumarn, is that the bricks and the soil level date back to the 3rd century BC, During the reign of King Asoka, but not as far back as the 6th century BC when the Buddha was alive.

According to Dr Chatsumarn, an Indian archaeologist named Srivastava, now aged 84, played a crucial role in excavating, the archaeological site at Piprahwa and bringing to light new evidence, details of which can be found in his book *The Discovery of Kapilavastu.*

In 1972 Mr Srivastava studied the stupa at Piprahwa again after noticing the ancient practice of building a stupa on top of a ruined one. He conducted the excavation at the same stupa where the first casket of Buddha's relics were unearthed a century ago.

Six metres below the foundation of the previous level of excavation, the archaeologist found two rooms with a burnt brick structure containing two caskets. In the larger soap-stone casket, there were 12 large relics and in the smaller casket were 10 smaller relics.

According to Srivastava's study, the age of the bricks and the soil level confirm the date of the relics as during the 6th century BC. This is proof, she said, that after the Great Passing Away of the Lord Buddha, Tona Brahmin divided the relics into eight portions. The relics found in this stupa are from the portion given to the Sakyas and buried here soon after the Lord Buddha's cremation.

Most of the relics are now displayed at the National Museum in Delhi while two of them are exhibited at Calcutta National Museum.

Apart from the Lord Buddha's relics, the archaeologist also found the 40 coins with the inscription: "Here is the vihara of the monks of the Kapilavastu." This

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suggests that Piprahwa was at one time known as Kapilavastu. And this is the crux of the problem: which one is the "real" hometown of Buddha -- Piprahwa in India or Tilaurokot in Nepal?

The search for Kapilavastu started in earnest at the end of last century. Two important scholars who conducted research into the location of the city were V.A. Smith, an English historian and archaeologist, and T.W. Rhys-David, an English historian of Buddhism. The Two scholars theorised that Tilaurokot in Nepal is the old Kapilavastu while Piprahwa in India is the new Kapilavastu.

"Those who want to study Kapilavastu of-ten rely on V.A. Smith's work. He visited the sites several times and said that Piprahwa provides the strongest evidence, referring to the Lord Buddha's relics," said Dr Chatsumarn.

One of the most important works by Smith is the study of the journeys of two Chinese monks, Fa Hien and Hsuan Tsang who set off separately and at different times on pilgrimages to bring the Holy Scriptures from India to China. Fa Hien started his journey in 357 while Hsuan Tsang set off in 787. According to Smith, both monks recorded that they would go to Kapilavastu.

Relying on the itineraries of the two monks, Smith designed two maps aiming to pinpoint the location of Kapilavastu. The result was two different locations for the ancient city.

Smith pointed out that the two Chinese monks went to different cities: Fa Hien visited the old Kapilavastu while Phra Tang Sum Jang went to the new Kapilavastu.

Dr Chatsumarn also notes that the concept of the old and the new Kapilavastu is also related to part of the history of the Lord Buddha, namely the extermination of the Sakyas family which appears in the Tripikata, or Buddhist holy scripture.

The Tripitaka narrates how the Sakyas family sent a princess who was the daughter of a Sakyas Prince and a maid to marry the powerful King Pasendi Kosala, despite the fact that the king had asked for a bride of pure royal blood. The princess gave birth to Prince Vidudabha who later found out the truth. The young prince was angered by this news and vowed that he would take revenge by massacring all Sakyas.

The Lord Buddha intervened three times to stop Vidudabha from attacking his home country. On the fourth attack, however, Buddha abstained seeing that the Sakyas had committed a sin in their previous lives which must be repaid. As a result, Vidudabha killed 77,000 Sakyas while the rest managed to escape.

Dr Chatsumarn explained that the survivors might have settled at Piprahwa and established the new Kapilavastu.

"They moved south about 7 kilometres. And the land used to create the new settlement must have belonged to the old Kapilavastu. So it is possible that both Tilaurokot and Piprahwa are the same Kapilavastu but built in different periods."

The present border between Nepal and India is new. There was no demarcation line between the two countries in the Lord Buddha's period. "The border is artifical and imaginary. Both Tilaurokot and Piprahwa are Kapilavastu. But at present the two countries draw a clear-cut line of demarcation," she added.

India and Nepal still enjoy playing tug-of-war over "the real Kapilavastu", trying to pull it into their own territory. Nevertheless, Dr Chatsumarn's voyage of discovery has further confirmed the theory of the existence of two ancient cities, both named Kapilavastu and both important sites to Buddhists of all nationalities.

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FRIDAY. MARCH 13, 1998



ทัวร์วัดแขก

เมื่อวันที่ 11 มีนาคม 2541 ศูนย์อินเดียศึกษา มหาวิทยาลัยธรรมศาสตร์ จัดพาคณาจารย์และข้าราชการในมหวิทยาลัยธรรมศาสตร์ จำนวนทั้งสิ้น 22 คน ไปทัวร์วัดแขกที่อยู่ในกรุงเทพมหานคร ได้แก่ เทวสถานโบสถ์พราหมณ์ วัดสิข (คุรุทวาร ศรีคุรุสิงห์สภา) และวัดมายาเทวี โดยมีรองศาสตราจารย์ ดร. ฉัตรสุมาลย์ กบิลสิงห์ ผู้อำนวยการศูนย์อินเดียศึกษาเป็นวิทยากร

การทัศนศึกษาวัดแขก เริ่มต้นจากมหาวิทยาลัยธรรมศาสตร์ ท่าพระจันทร์ ไปยังเทวสถานโบสถ์พราหมณ์ที่อยู่บริเวณเสาชิงช้าก่อนอันดับแรก ต่อจากนั้นก็ตรงไปยังวัดสิขซึ่งอยู่ในตลาดพาหุรัด ที่วัดสิขนี้มี Mrs. Saluja และประธานของวัดคือ คุณกมล สิงห์สัจจกุล เป็นผู้บรรยายเกี่ยวกับพิธีกรรมและความเป็นมารวมทั้งความเชื่อของศาสนา คณะทัวร์ได้ชมกิจกรรมต่าง ๆ ที่จัดภายในบริเวณวัด เช่น มีศูนย์เลี้ยงเด็กเล็กสำหรับบุตรหลานของชาวสิข การสอนศาสนาให้กับเยาวชนสิข รวมทั้งการรวมกลุ่มของสตรีชาวสิขที่ร้องเพลงสวดมนต์ตามคัมภีร์ของศาสนา ดูงานอยู่ใกล้ ๆ เที่ยง คณะทัวร์ได้รับการเอื้อเฟื้อให้รับประทานอาหารกลางวันที่วัดสิขด้วย เป็นอาหารมังสวิรัติแบบอินเดีย หลายคนที่ยังไม่เคยได้ลิ้มรสอาหารอินเดียเลยได้มีโอกาสสัมผัสของจริงที่วัดสิขครั้งนี้ หลังจากอิ่มหนำสำราญแล้ว คณะทัวร์ก็มุ่งหน้าต่อไปยังวัดมายาเทวี ที่อยู่ถนนปั้น สีลม ซึ่งมีคุณสุรพงศ์ เลขานุการของวัดเป็นผู้ให้การต้อนรับและให้คำอธิบายและตอบข้อสงสัยของผู้ไปเยี่ยมชมวัด

สถานที่ศักดิ์สิทธิ์ ทั้ง 3 แห่ง ตั้งอยู่ในใจกลางกรุงเทพมหานคร แต่อาจารย์และข้าราชการจำนวนมากไม่เคยมีโอกาสได้เข้าชม โดยเฉพาะอย่างยิ่งหลายท่านถึงกับกล่าวว่า นึกไม่ถึงเลยว่าภายในตลาดพาหุรัดที่คับคั่งและจอแจ จะมีวัดสิขที่ใหญ่มากอยู่ในบริเวณนั้น นอกจากนี้ หลายคนแสดงความคิดเห็นจากที่ได้มาทัวร์วัดแขกในครั้งนี้ ทำให้เข้าใจคนอินเดียในประเทศไทยมากขึ้น โดยเฉพาะอย่างยิ่งเมื่อก่อนเคยกลัวชาวสิขที่โพกหัว แต่หลังจากที่ได้มาทัวร์วัดสิข และได้ฟังการบรรยายแล้ว จึงรู้ว่าที่จริงแล้ว ชาวไทยสิขเป็นผู้มีแนวความคิดที่ทันสมัย และมีวิถีชีวิตหลายอย่างที่ไม่แตกต่างไปจากคนไทยเราเท่าใดนัก คนไทย สิขมีหลักปฏิบัติให้ละเว้นความชั่วขั้นอุกฤษณ์ 5 อย่าง ซึ่งมีหลายข้อที่สอดคล้องกับศาสนาพุทธ

วัดมายาเทวี เป็นที่สุดท้ายที่คณะทัวร์ของพวกเราได้ไปเยี่ยมชม ชาวอินเดียในประเทศไทยเชื่อว่า วัดมายาเทวีนี้เป็นวัดฮินดูที่มีสถาปัตยกรรมสวยที่สุดในประเทศไทย เป็นสถาปัตยกรรมแบบอินเดียใต้ ขณะที่พวกเราไปเป็นภาคบ่ายแล้ว อากาศค่อนข้างจะร้อนอบอ้าว แต่สังเกตเห็นว่ามีผู้คนมาสวดอ้อนวอนเทพเจ้า รวมทั้งนำข้าวของเช่นผลไม้ นม มาสักการะจำนวนมาก โดยมีพราหมณ์ผู้ประกอบพิธีกรรม 2 คน คอยเจิมหน้าผากให้ผู้มากราบไหว้บูชา คุณสุรพงศ์เล่าว่าเนื่องจากวัดนี้อยู่ในสีลม ดังนั้นคนในละแวกนั้นจึงมีความรู้สึกว่าเขาเป็นเจ้าของวัดนี้ เวลามีพิธีเช่นงานประจำปีจึงเปรียบเสมือนเป็นงานของชาวสีลมเสียเป็นส่วนใหญ่

เสร็จจากเยี่ยมชมวัดแขกทั้ง 3 แห่งนี้แล้ว คณะทัวร์ก็ยังได้ไปดื่มน้ำชาแบบแขกที่ร้านทมิฬนาฑู เป็นรายการแถมท้ายให้ผู้ที่มาได้ไปสัมผัสอินเดียมากที่สุดเท่าที่จะทำได้

จบรายการทัวร์วัดแขกอย่างสนุกสนาน ได้ความรู้และประหยัดเงินอีกด้วย ก่อนลงจากรถ มีหลายคนถามว่าเมื่อไรจะจัดพาไปชมสมาคมต่าง ๆ ของอินเดียที่อยู่ในประเทศไทยบ้าง ก็คงจะไม่นานเกินรอเราจะจัดไปอีกเพราะเป็นบริการของศูนย์อินเดียศึกษาอยู่แล้ว

นงลักษณ์ เทพสวัสดิ์
ผู้บันทึกทัวร์วัดแขก
เลขานุการศูนย์อินเดียศึกษา



พระราชพิธีตรียัมปวาย-ตรีปวาย

การพระราชพิธีตรียัมปวาย-ตรีปวาย เป็นพิธีสองพิธีต่อกัน คือ "พิธีตรียัมปวาย" กับ "พิธีตรีปวาย" พิธีตรียัมปวายเป็นพิธีฝ่ายพระอิศวร ส่วนพิธีตรีปวายเป็นพิธีฝ่ายพระนารายณ์ ซึ่งพราหมณ์ได้กระทำติดต่อกันไป การพระราชพิธีออกเป็นสามขั้นตอน

ตอนแรก เป็นพิธี "เปิดประตูศิวาลัยไกลาส" อัญเชิญเทพเจ้าลงสู่มนุษยโลก เพื่อทรงประทานพร จากนั้นพิธีโล้ชิงช้าของนาลิวันเพื่อหยั่งความมั่นคงของโลกว่า จะมีความแข็งแรงทนทานดีอยู่หรือไม่

ตอนที่สอง เป็นกรรมวิธีกล่าวสรรเสริญเทพเจ้า ถวายข้าวตอกดอกไม้เครื่องกระยาบวชโภชนาหารแด่เทพเจ้า เมื่อถวายแด่องค์เทพเจ้า แล้วจะได้นำมาแจกจ่ายแก่มวลมนุษย์เพื่อความสวัสดิมงคลแก่ผู้บริโภค เรียกว่า "ประสาท"

ตอนที่สาม เป็นกรรมพิธีสรงน้ำเทพเจ้า เสร็จแล้วอัญเชิญเทพเจ้าขึ้นสู่หงส์ ซึ่งเป็นพาหนะที่นำองค์เทพเจ้ากลับคืนสู่วิมาน ตอนนี้เรียกว่า "กล่อมหงส์" หรือ "ช้าหงส์"

ตรียัมปวาย

ชื่อพิธีพราหมณ์ฝ่ายใต้ของอินเดีย กระทำรับพระอิศวรที่เรียกเป็นสามัญว่า "พิธีโล้ชิงช้า" กระทำในเดือนยี่ ขึ้น 7 ค่ำ ตอนเช้า และขึ้น 9 ค่ำ ตอนเย็น คำ "ตรียัมปวาย" นี้ นัยว่าเป็นคำเลือนมาจากคำภาษาทมิฬ ว่า "ติรุเวมปาไว" (ภาษาอังกฤษ)

คำ "ตรียัมปวาย" ตามหลักฐานเท่าที่พบในภาษาไทยเขียนต่าง ๆ กัน เช่น ในหนังสือ เรื่องนางนพมาศ เขียนว่า "พิธีตรียำปวาย" ใน กฎมณเฑียรบาล ที่ปรากฏใน กฎหมายตราสามดวง เรียกว่า "พิธีตรียำพวาย" ใน พระราชพิธีสิบสองเดือน พระราชนิพนธ์ในพระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว รัชกาลที่ 5 ทรงไว้ว่า "**พระราชพิธีตรียัมพวาย**" ในหนังสือ ประกาศพระราชพิธีเล่ม 1 เขียนว่า "**ตรียัมภวาย**"

ตามลัทธิของพราหมณ์ถือว่า พระอิศวรจะเสด็จลงมาเยี่ยมโลกปีละครั้ง ครั้งหนึ่งกำหนด 10 วัน วันขึ้น 7 ค่ำ เดือนอ้ายเป็นวันเสด็จลง แรมค่ำ 1 เป็นวันเสด็จกลับ และในระหว่างที่เสด็จอยู่ในโลกนี้ พราหมณ์จึงทำพิธีต้อนรับเรียกว่าพิธีตรียัมปวาย การซึ่งรับรองพระอิศวรนั้น ก็จัดการรับรองให้เป็นการสนุกครึกครื้นตามเรื่องราวที่กล่าวไว้ คือ มีเทพยดาทั้งหลายเฝ้าประชุมพร้อมกัน เป็นต้นว่า พระอาทิตย์ พระจันทร์ พระแม่ธรณี พระนางคงคา ซึ่งพราหมณ์ทำจำลองเป็นแผ่นกระดานมาฝังไว้หน้าชมรม โลกบาลทั้งสี่ก็มาเล่นโล้ชิงช้าถวาย พญานาคหรือเทพยดาก็มารำเสนงพ่นน้ำ หรือสาดน้ำถวาย บรรดาการพระราชพิธีตรียัมปวายส่วนพระอิศวรนั้น เป็นการครึกครื้น มีผู้คนไปรับแจกข้าวตอกข้าวเม่า ที่เหลือจากบวงสรวงสังเวยเป็นสวัสดิมงคล

พิธีตรียัมปวายนี้ เป็นพิธีกระทำกันในต้นปี หรือเป็นพิธีปีใหม่ของพราหมณ์ และเป็นพิธีอัญเชิญเสด็จพระอิศวรลงมาสู่โลกเป็นเวลา 10 วัน ตลอดเวลานั้น มีการอ่านโศลกสรรเสริญถวายข้าวตอกดอกไม้ผลไม้ต่าง ๆ ตามฤดู การถวายของเหล่านี้เป็นทางหนึ่งที่จะพิจารณาว่า เป็นพิธีซึ่งรับกันกับพิธีแรกนาขวัญ ซึ่งพิธีนั้นมีการขอพรให้พืชพันธุ์ธัญญาหารในประเทศอุดมสมบูรณ์ เป็นประโยชน์แก่มนุษย์และบ้านเมือง ซึ่งตอนนั้นเป็นต้นฤดูแห่งการหว่านพืชเพาะปลูก และในพิธีตรียัมปวายนี้ เป็นเวลาถึงฤดูเก็บเกี่ยวแล้ว เราจึงถวายของเป็นการสำนึกในพระคุณหรือ "ขอบคุณ" พระเป็นเจ้าที่ได้ทรงมีพระเมตตากรุณาแก่เรา

รวมความว่าพิธีโล้ชิงช้านั้น เป็นการแสดงตำนานของพระอิศวรตอนหนึ่ง ซึ่งมีอยู่ว่าเมื่อพระพรหมได้สร้างโลกแล้วขอให้พระอิศวรไปรักษา แต่พระอิศวรทรงห่วงใยว่าโลกนี้ดูไม่น่าจะแข็งแรง จึงเสด็จลงมายังโลกโดยพระบาทเพียงข้างเดียว (เกรงว่าถ้าลงมาทั้งสองข้างโลกจะแตก) แล้วให้พญานาคอันทรงฤทธิ์มาโล้ยื้อยุดระหว่างขุนเขาสองฝั่งมหาสมุทร ก็ปรากฏว่าแผ่นดินของโลกยังแข็งแรงดีอยู่ พญานาคทั้งหลายก็โสมนัสยินดีเป็นยิ่งนัก ลงสู่สาครใหญ่เล่นน้ำ และเฉลิมฉลองกันเป็นการใหญ่

เสาชิงช้าทั้งคู่ ก็คือขุนเขาทั้งสองฝั่งมหาสมุทร และขันสาครคือมหาสาครอันกว้างใหญ่ ซึ่งพญานาคพากันเล่นน้ำ รำเสนงสาดน้ำกันในตอนท้าย ผู้ที่ขึ้นโล้ชิงช้านี้เรียกว่า นาลิวัน หมายถึงพญานาค และผู้แสดงก็สวมหัวนาคด้วย มีความหมายแสดงให้รู้ตำนาน และอีกนัยหนึ่งมีความหมายเป็นกุศโลบายทางการเมืองว่า แผ่นดินที่ได้กระทำพิธีตรียัมปวายแล้วนั้นจะมีแต่ความเจริญรุ่งเรือง แข็งแรงมีความสามัคคีไม่มีวันจะแตกสลายลงไป

บางแห่งก็ว่า เมื่อพระอิศวรผู้เป็นเจ้าได้สร้างโลกกับพระเป็นเจ้าทั้งสอง คือ พระนารายณ์และพระพรหมเสร็จลงแล้ว พระนางอุมาเทวีก็มีจินตนาไปว่าโลกที่พระอิศวรสร้างขึ้นนี้ มีแผ่นดินน้อยกว่ามหาสมุทรเป็นแน่ อุปมาเหมือนดังดอกจอกน้อยลอยอยู่ในมหาสมุทร ครั้งเมื่อพระองค์มีความคิดอย่างนี้เกิดขึ้น พระองค์ก็มีความสลดพระทัย ที่มนุษย์และสรรพสัตว์ที่พระอิศวรทรงสร้างขึ้นนั้น จะต้องถึงกาลวิบัติ

พระราชพิธีตรียัมปวาย-ตรีปวาย (ต่อ)

พระองค์จึงไม่ยอมบรรทม ไม่ยอมเสวย จนพระวรกายซูบผอม พระอิศวรทรงทอดพระเนตรเห็นพระอุมาเทวีผิดพระเนตรผิดสังเกตเช่นนั้น พระอิศวรจึงตรัสถามพระอุมาเทวีว่า "โลกทั้งสามเป็นประการใด" พระอุมาเทวีเมื่อได้ยินพระอิศวรตรัสถามเช่นนั้น พระนางจึงทูลตอบไปดังความคิดแต่หนหลัง พระอิศวรครั้นได้ทราบเรื่องความปริวิตกของพระอุมาเทวีแล้ว พระองค์ก็ตรัสปลอบพระอุมาเทวี แต่ถึงแม้พระองค์จะตรัสปลอบสักเท่าใดก็ไม่ได้ผล เพราะพระอุมาเทวียังไม่คลายความวิตกนั้นไปได้ ฉะนั้นพระเป็นเจ้าทั้งสองจึงเกิดพนันกันขึ้น คือให้พญานาคเอาหางเกี่ยวกับต้นพุทราที่ริมแม่น้ำฟากนี้ เอาหัวเกี่ยวกับต้นพุทราฟากโน้น แล้วให้พญานาคไกวตัว ครั้งแล้วให้พระอิศวรยืนเท้าเดียวในลักษณะไขว่ห้าง ถ้าโลกที่พระอิศวรสร้างขึ้นนั้นไม่มั่นคงแน่นหนาพอแล้ว เมื่อได้รับความกระเทือนจากการแกว่งไกวของพญานาคเท้าพระอิศวรที่ยืนไขว่ห้างอยู่นั้นก็จะตก พระอิศวรก็จะแพ้พนัน แต่ถ้าเท้าไม่ตก พระอุมาเทวีก็จะแพ้พนัน แต่ครั้นเมื่อพญานาคแกว่งไกวตัว โลกที่พระอิศวรสร้างขึ้นนั้นก็มั่นคงถาวรดี

เมื่อพระผู้เป็นเจ้าทั้งสองตกลงกันเรียบร้อยแล้ว ทั้งสองพระองค์ก็เสด็จไปยังริมแม่น้ำตรัสให้พญานาคแกว่งไกวตัว ครั้นพญานาคแกว่งไกวตัวแล้ว โลกที่พระอิศวรสร้างขึ้นก็ไม่สะเทือน พญานาคก็ดีใจ จึงลงเล่นน้ำดำผุดดำว่ายเล่นน้ำกันเป็นการใหญ่

ตรีปวาย

ชื่อพิธีพราหมณ์กระทำรับพระนารายณ์ ที่เรียกกันเป็นสามัญว่า "พิธีแห่พระนารายณ์" ทำกันในวันแรมค่ำ 1 ถึงแรม 5 ค่ำ เดือนยี่ คำ "ตรีปวาย" นี้ นัยว่า เป็นคำเลือนมาจากคำภาษาทมิฬว่า "ติรุปปาไว"

พวกพราหมณ์ที่นับถือพระเป็นเจ้าในศาสนาพราหมณ์นั้น ย่อมมีต่าง ๆ กัน ตามความเชื่อถือของตน บางพวกนับถือพระอิศวรมากกว่าพระนารายณ์ บางพวกนับถือพระนารายณ์มากกว่าพระอิศวร บางพวกก็นับถือพระพรหม แต่พวกพราหมณ์ซึ่งเป็นผู้กระทำพระราชพิธีตรีปวายนี้ เป็นพราหมณ์จัดอยู่ในพวกพราหมณ์โหรดาจารย์ คือ เป็นพราหมณ์พวกที่ใช้ในการกระทำพระราชพิธีต่าง ๆ โดยทั่วไป ตั้งแต่การพระราชพิธีบรมราชาภิเษก เป็นต้น ที่เรียกเป็นสามัญว่า "พราหมณ์พิธี" เว้นการพระราชพิธีเกี่ยวกับช้าง และปัดเสนียดจัญไรหรืองานการอวมงคลบางอย่าง เช่น พิธีฝังบัตรสุมเพลิง เป็นต้น ซึ่งเป็นหน้าที่ของพราหมณ์อีกพวกหนึ่ง เรียกว่า "พราหมณ์พฤฒิบาศ"

พวกพราหมณ์โหรดาจารย์นี้นับถือพระอิศวรว่าเป็นใหญ่กว่าพระนารายณ์ เพราะถือว่าพระนารายณ์นั้นเป็นพนักงานเฉพาะที่จะอวตารลงมาเกิดในมนุษย์โลก หรืออวตารไปจากเทวโลกสู่มนุษย์โลกนั่นเอง และเมื่ออวตารไปแล้วย่อมทำร้ายผู้กระทำผิด พระนารายณ์นี้ทางศาสนาพราหมณ์ถือว่าเป็นผู้รับใช้พระศิวะหรือพระอิศวรให้อวตารลงมาปราบปรามผู้ที่จะทำอันตรายแก่โลกเนือง ๆ พระนารายณ์อวตารมาปราบปรามและทรงสั่งสอนมนุษย์ เพราะฉะนั้นพระนารายณ์จึงเป็นผู้ทำลายล้างผลาญความชั่ว

การที่มีพระราชพิธีแห่พระนารายณ์นี้ เนื่องมาจากศาสนาพราหมณ์ถือว่าพระอิศวรเป็นเจ้าย่อมเสด็จลงมาเยี่ยมโลกปีละครั้ง เมื่อพระอิศวรเสด็จกลับแล้ว พระนารายณ์ก็เสด็จลงในวันแรม 1 ค่ำ เดือนยี่ และเสด็จกลับในวันแรม 5 ค่ำ เดือนเดียวกัน

การพระราชพิธีตรีปวายแห่พระนารายณ์นี้ทำกันอย่างเงียบ ๆ เพราะพระองค์ไม่โปรดการสมาคมที่เป็นการอึกทึกครึกโครม พิธีรับพระนารายณ์ในวันแรมค่ำ 1 เดือนยี่นั้น เวลาเช้าตรู่พราหมณ์ประชุมกันที่สถานพระนารายณ์ พระมหาราชครูหรือประธานพระครูพราหมณ์ อ่านเวทเปิดประตู เวลาเย็นประชุมกันที่สถานพระนารายณ์อีกครั้งหนึ่ง แล้วสวดบูชาตามพิธีของพราหมณ์ เมื่อเสร็จการทำพิธีที่สถานพระนารายณ์แล้วมาทำสถานพระพิฆเนศวร พิธีที่ทำนั้นสองสถานนี้ต้องรีบให้เสร็จในเวลาเย็น เพราะจะต้องเตรียมการที่จะทำในสถานใหญ่ต่อไป เนื่องด้วยต้องทำพิธีทั้งรับพระนารายณ์ และส่งพระอิศวรครั้นเวลาค่ำพอเดือนขึ้นเดินกระบวนแห่ซึ่งเรียกกันตามสามัญว่า "แห่พระนเรศวร์" หรือที่พูดกันว่า "พระนเรศวร์เดือนหงาย พระนารายณ์เดือนมืด" แห่พระนเรศวร์นั้น คือแห่พระอิศวรเวลาจะเสด็จกลับจากโลกนี้สู่เทวโลกนั้น โปรดแสงสว่าง จึงให้แห่ในเวลาเดือนขึ้น

(จาก *เทวสถาน* หน้า 14)



พระราชพิธีตรียัมปวาย-ตรีปวาย (ต่อ)

พระองค์จึงไม่ยอมบรรทม ไม่ยอมเสวย จนพระวรกายซูบผอม พระอิศวรทรงทอดพระเนตรเห็นพระอุมาเทวีผิดพระเนตรผิดสังเกตเช่นนั้น พระอิศวรจึงตรัสถามพระอุมาเทวีว่า "โลกทั้งสามเป็นประการใด" พระอุมาเทวีเมื่อได้ยินพระอิศวรตรัสถามเช่นนั้น พระนางจึงทูลตอบไปดังความคิดแต่หนหลัง พระอิศวรครั้นได้ทราบเรื่องความปริวิตกของพระอุมาเทวีแล้ว พระองค์ก็ตรัสปลอบพระอุมาเทวี แต่ถึงแม้พระองค์จะตรัสปลอบสักเท่าใดก็ไม่ได้ผล เพราะพระอุมาเทวียังไม่คลายความวิตกนั้นไปได้ ฉะนั้นพระเป็นเจ้าทั้งสองจึงเกิดพนันกันขึ้น คือให้พญานาคเอาหางเกี่ยวกับต้นพุทราที่ริมแม่น้ำฟากนี้ เอาหัวเกี่ยวกับต้นพุทราฟากโน้น แล้วให้พญานาคไกวตัว ครั้งแล้วให้พระอิศวรยืนเท้าเดียวในลักษณะไขว่ห้าง ถ้าโลกที่พระอิศวรสร้างขึ้นนั้นไม่มั่นคงแน่นหนาพอแล้ว เมื่อได้รับความกระเทือนจากการแกว่งไกวของพญานาคเท้าพระอิศวรที่ยืนไขว่ห้างอยู่นั้นก็จะตก พระอิศวรก็จะแพ้พนัน แต่ถ้าเท้าไม่ตก พระอุมาเทวีก็จะแพ้พนัน แต่ครั้นเมื่อพญานาคแกว่งไกวตัว โลกที่พระอิศวรสร้างขึ้นนั้นก็มั่นคงถาวรดี

เมื่อพระผู้เป็นเจ้าทั้งสองตกลงกันเรียบร้อยแล้ว ทั้งสองพระองค์ก็เสด็จไปยังริมแม่น้ำตรัสให้พญานาคแกว่งไกวตัว ครั้นพญานาคแกว่งไกวตัวแล้ว โลกที่พระอิศวรสร้างขึ้นก็ไม่สะเทือน พญานาคก็ดีใจ จึงลงเล่นน้ำดำผุดดำว่ายเล่นน้ำกันเป็นการใหญ่

ตรีปวาย

ชื่อพิธีพราหมณ์กระทำรับพระนารายณ์ ที่เรียกกันเป็นสามัญว่า "พิธีแห่พระนารายณ์" ทำกันในวันแรมค่ำ 1 ถึงแรม 5 ค่ำ เดือนยี่ คำ "ตรีปวาย" นี้ นัยว่า เป็นคำเลือนมาจากคำภาษาทมิฬว่า "ติรุปปาไว"

พวกพราหมณ์ที่นับถือพระเป็นเจ้าในศาสนาพราหมณ์นั้น ย่อมมีต่าง ๆ กัน ตามความเชื่อถือของตน บางพวกนับถือพระอิศวรมากกว่าพระนารายณ์ บางพวกนับถือพระนารายณ์มากกว่าพระอิศวร บางพวกก็นับถือพระพรหม แต่พวกพราหมณ์ซึ่งเป็นผู้กระทำพระราชพิธีตรีปวายนี้ เป็นพราหมณ์จัดอยู่ในพวกพราหมณ์โหรดาจารย์ คือ เป็นพราหมณ์พวกที่ใช้ในการกระทำพระราชพิธีต่าง ๆ โดยทั่วไป ตั้งแต่การพระราชพิธีบรมราชาภิเษก เป็นต้น ที่เรียกเป็นสามัญว่า "พราหมณ์พิธี" เว้นการพระราชพิธีเกี่ยวกับช้าง และปัดเสนียดจัญไรหรืองานการอวมงคลบางอย่าง เช่น พิธีฝังบัตรสุมเพลิง เป็นต้น ซึ่งเป็นหน้าที่ของพราหมณ์อีกพวกหนึ่ง เรียกว่า "พราหมณ์พฤฒิบาศ"

พวกพราหมณ์โหรดาจารย์นี้นับถือพระอิศวรว่าเป็นใหญ่กว่าพระนารายณ์ เพราะถือว่าพระนารายณ์นั้นเป็นพนักงานเฉพาะที่จะอวตารลงมาเกิดในมนุษย์โลก หรืออวตารไปจากเทวโลกสู่มนุษย์โลกนั่นเอง และเมื่ออวตารไปแล้วย่อมทำร้ายผู้กระทำผิด พระนารายณ์นี้ทางศาสนาพราหมณ์ถือว่าเป็นผู้รับใช้พระศิวะหรือพระอิศวรให้อวตารลงมาปราบปรามผู้ที่จะทำอันตรายแก่โลกเนือง ๆ พระนารายณ์อวตารมาปราบปรามและทรงสั่งสอนมนุษย์ เพราะฉะนั้นพระนารายณ์จึงเป็นผู้ทำลายล้างผลาญความชั่ว

การที่มีพระราชพิธีแห่พระนารายณ์นี้ เนื่องมาจากศาสนาพราหมณ์ถือว่าพระอิศวรเป็นเจ้าย่อมเสด็จลงมาเยี่ยมโลกปีละครั้ง เมื่อพระอิศวรเสด็จกลับแล้ว พระนารายณ์ก็เสด็จลงในวันแรม 1 ค่ำ เดือนยี่ และเสด็จกลับในวันแรม 5 ค่ำ เดือนเดียวกัน

การพระราชพิธีตรีปวายแห่พระนารายณ์นี้ทำกันอย่างเงียบ ๆ เพราะพระองค์ไม่โปรดการสมาคมที่เป็นการอึกทึกครึกโครม พิธีรับพระนารายณ์ในวันแรมค่ำ 1 เดือนยี่นั้น เวลาเช้าตรู่พราหมณ์ประชุมกันที่สถานพระนารายณ์ พระมหาราชครูหรือประธานพระครูพราหมณ์ อ่านเวทเปิดประตู เวลาเย็นประชุมกันที่สถานพระนารายณ์อีกครั้งหนึ่ง แล้วสวดบูชาตามพิธีของพราหมณ์ เมื่อเสร็จการทำพิธีที่สถานพระนารายณ์แล้วมาทำสถานพระพิฆเนศวร พิธีที่ทำนั้นสองสถานนี้ต้องรีบให้เสร็จในเวลาเย็น เพราะจะต้องเตรียมการที่จะทำในสถานใหญ่ต่อไป เนื่องด้วยต้องทำพิธีทั้งรับพระนารายณ์ และส่งพระอิศวร ครั้นเวลาค่ำพอเดือนขึ้นเดินกระบวนแห่ซึ่งเรียกกันตามสามัญว่า "แห่พระนเรศวร์" หรือที่พูดกันว่า "พระนเรศวร์เดือนหงาย พระนารายณ์เดือนมืด" แห่พระนเรศวร์นั้น คือแห่พระอิศวรเวลาจะเสด็จกลับจากโลกนี้สู่เทวโลกนั้น โปรดแสงสว่าง จึงให้แห่ในเวลาเดือนขึ้น



(จาก เทวสถาน หน้า 14)



ดร. รัศมี สุธา ปุรี

Dr. Mrs. Rashmi Sudha Puri

ดร. รัศมี สุธา ปุรี ประธานคานธีศึกษา สถาบันมหาตมาคานธี มอริเชียส มาเยี่ยมศูนย์อินเดียศึกษา มหาวิทยาลัยธรรมศาสตร์ วันที่ 25 มีนาคม 2541 รศ. ดร. ฉัตรสุมาลย์ กบิลสิงห์, ผอ. ศูนย์อินเดียศึกษา พร้อมด้วย รศ. ดร. นงลักษณ์ เทพสวัสดิ์, เลขานุการศูนย์อินเดียศึกษา รับรองและแลกเปลี่ยนความรู้และประสบการณ์ ดร. ปุรี ได้ให้ความคิดเห็นที่เป็นประโยชน์ในการดำเนินการศูนย์อินเดียศึกษาเป็นอย่างยิ่ง

Dr. Mrs. Rashmi Sudha Puri, chair of Gandhian Studies, Mahatma Gandhi Institute, Moka, Mauritius visited India Studies Centre, Thammasat University on March 25, 1998. She was welcomed by Prof. Chatsumarn Kabilsingh, Director; Prof.Nongluksana Thepsawasdi, Secretary of the Centre. Over lunch, Dr.Puri offered many useful ideas as to various possibilities to further develope and strengthen the Certre.



ผู้บริหารศูนย์อินเดียศึกษา (19 ธันวาคม 2540-)

ที่ปรึกษากิตติมศักดิ์ถาวร ฯพณฯ เอ.เอ็น.ราม (H.E. Mr. A.N. Ram)

ที่ปรึกษากิตติมศักดิ์
1. ฯพณฯ เอกอัครราชทูตอินเดียประจำประเทศไทย โดยตำแหน่ง
2. อธิการบดีมหาวิทยาลัยธรรมศาสตร์ โดยตำแหน่ง

คณะกรรมการบริหารศุนย์อินเดียศึกษา

1.	นายกรุณา กุศลาสัย	ที่ปรึกษา
2.	ดร. สุชาติ จุฑาสมิต	ที่ปรึกษา
3.	รองศาสตราจารย์ ดร. ฉัตรสุมาลย์ กบิลสิงห์	ผู้อำนวยการ
4.	Mr. Shivnathrai Bajaj	กรรมการ
5.	Mr. Davinder Saluja	กรรมการ
6.	Mr. Hassa Ram Tanwani	กรรมการ
7.	ศาสตราจารย์ ศรีสุรางค์ พูลทรัพย์	กรรมการ
8.	รองศาสตราจารย์ ดร. สุรชัย ศิริไกร	กรรมการ
9.	ผู้ช่วยศาสตราจารย์ ดร. สุรัตน์ เมธีกุล	กรรมการ
10.	ผู้ช่วยศาสตราจารย์ ดร. จิรพัฒน์ ประพันธ์วิทยา	กรรมการ
11.	ผู้ช่วยศาสตราจารย์ ดร. สุกัญญา บำรุงสุข	กรรมการ
12.	รองศาสตราจารย์ ดร. นงลักษณ์ เทพสวัสดิ์	กรรมการและเลขานุการ

Administration

Permanent Honorary Advisor : H.E. Mr.A.N. Ram (Former Ambassador of India to Thailand)

Honorary Advisors :

Ambassador of India to Thailand : H.E. Mr.R. K.Rai

Rector of Thammasat University : Asso. Professor Noranit Setabutr

Present Administrators

Director : Associate Professor Dr. Chatsumarn Kabilsingh

Secretary : Associate Professor Dr. Nongluksana Thepsawasdi

Executive Committee

Mr. Karuna Kusalasaya	Advisor
Dr. Suchart Juthasamit	"
Asso.Prof.Dr.Chatsumarn Kabilsingh	Director
Mr. Shivnathrai Bajaj	Member
Mr. Davinder Saluja	"
Mr. Hassa Ram Tanwani	"
Asst. Prof. Dr. Chirapat Prapanvidya	"
Prof. Srisurang Poolthupya	"
Asst. Prof. Dr. Sukanya Bamrungsuk	"
Asso. Prof. Dr. Surachai Sirikrai	"
Asst. Prof. Dr. Surat Methikul	"
Asso. Prof. Dr. Nongluksana Thepsawasdi	Member & Secretary



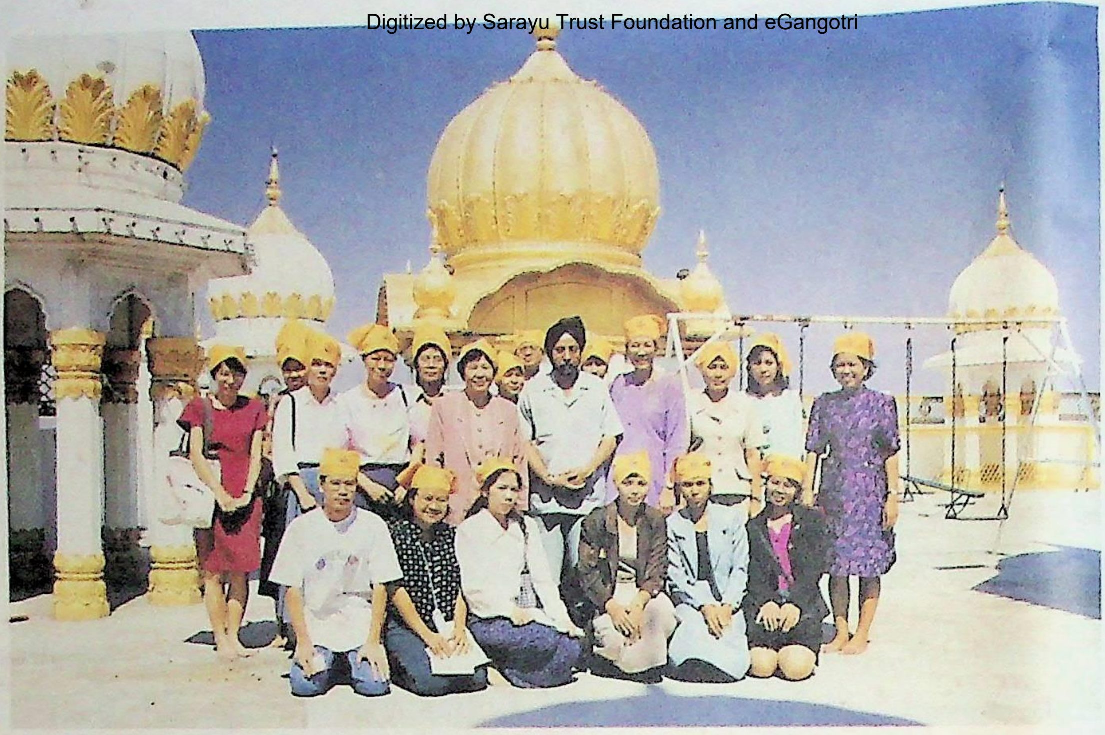
ศูนย์อินเดียศึกษา จัดการบรรยายพิเศษ ที่ห้องประชุมชั้น 4 ตึกอเนกประสงค์ มธ. วันที่ 29 มกราคม 2541 เรื่อง "กบิลพัสดุ์ : เก่า-ใหม่" โดย รศ. ดร. ฉัตรสุมาลย์ กบิลสิงห์ เป็นผู้บรรยาย ส่วนหนึ่งของผู้ที่มาร่วมงาน

ซ้าย-ขวา ดร. บำรุง คำเอก, คุณมุขปัทไท จากสถานเอกอัครราชทูตอินเดีย, ผู้บรรยาย, รศ.ดร. นงลักษณ์ เทพสวัสดิ์, อดีตเอกอัครราชทูตอินเดีย ดร. สุชาติ จุฑาสมิต, คุณอรุณ เฉตตีย์ หัวหน้าฝ่ายการศึกษาและวัฒนธรรม สถานเอกอัครราชทูต, พล.ต.อ.วสิษฐ เดชกุญชร อดีตรองอธิบดีกรมตำรวจ

India Studies Centre organised a monthly lecture on January 29, 1998 Asso.Prof.Dr.Chatsumarn Kabilsingh was the speaker on "Kapilvastu : Old-new".

Some of our guests are shown here : (L-R) Dr. Bamrung Kham-ek, Mr. Mukhopadhya, the speaker, Asso.Prof. Dr. Nongluksana Thepsawasdi, Dr. Suchart Juthasamit, Mr. Arun Chetti, General Vasit Dejkunchorn.





ศูนย์อินเดียศึกษา จัดทัวร์วัดแขกสำหรับชาวธรรมศาสตร์
เมื่อวันที่ 11 มีนาคม 2541

ในภาพ คุณกมล สิงห์สัจจกุล ประธานคุรุสิงห์สภา นำคณะพวกเราชาวธรรมศาสตร์ ขึ้นไปถ่ายรูปกับโดมทองคำสัญลักษณ์สำคัญของคุรุสิงห์สภา

Mr. Kulwant Singh Kukreja, President of Sri Guru Singh Sabha gave us a very warm welcome.



Sikh ladies sang Shabath in our presence on Wednesday at Gurudwar Sri Guru Singh Sabha.

สตรีชาวสิขสวดมนต์ร่วมกันทุกวันพุธ ที่คุรุทวาร ศรีคุรุสิงห์สภา พาหุรัด

लोकभाषाप्रचारसमितिमासिकमुखपत्रम्

लोकसुश्रीः

संरक्षकः- राधावल्लभमठाधीशः श्रीरामकृष्णदासमहाराजः

लोकभाषाप्रचारसमितिः, शरधावालि, पुरी-७५२ ००२, अगष्ट १९९५ पञ्चम संख्या, अष्टमवर्षम्

लोकभाषा-प्रचार-समितिः अभिनन्दति, मोदी कला भारती-प्रदत्त 'दयावती मोदी' विश्वसंस्कृतसम्मानं स्वीकरोति विश्वविश्रुतो विद्वान् डाँ. सत्यव्रत शास्त्री ।



हे पूज्य शास्त्रिचरणाः ! कृतिभिः सुधन्याः !
मोदीकला संस्कृतिमानयुताः ! पृथिव्याः ।
सत्यव्रताश्च निजनामगुणप्रसिद्धाः !
नित्यं विभान्तु नितरां भुवि माननीयाः ॥

दिल्ली विश्वविद्यालयस्य संस्कृतविभाग प्राचार्याः श्रीजगन्नाथ-संस्कृत-विश्वविद्यालयस्य भूतपुर्वकुलपतयः डा. सत्यव्रतशास्त्रि महोदयाः **मोदीकलाभारती** पक्षतः **'दयावती विश्वसंस्कृति सम्मानं'** प्राप्तुं योग्याःविवेचिताः । एतादृशशीर्षस्थसम्मान प्रदानस्य व्यवस्था केवलं साहित्यिक सांस्कृतिक कर्मिणां कृते विहिता, येषां व्यक्तित्वं कृतित्वं च आधारीकृत्य अन्यैः देशैः सह भारतस्य सम्बन्धः प्रगाढः परिपुष्टश्च भवति । येषां रचनया भारतीयमूल्यबोधस्य रक्षापुनः संवृद्धिः भवति ।

डाँ. सत्यव्रत शास्त्रिणः एतादृशान्ताराष्ट्रिय सम्मानं प्रासुम् आद्याः विद्वांसः ।

साहित्य-अकादमी पुरस्कार विजेतारः राष्ट्रपति सम्मानिताः थाईलैण्ड देशस्य बैंकाकस्थित शिल्पाकर विश्वविद्यालय पक्षतः मानद ड़ि. लिट. उपाधिप्रासाः भारतीय-अध्ययन संस्थान - ओटवा-कानाड़ा स्थितस्य सम्मानिताः सदस्याः तथा देश-देशान्तरस्य २७ संख्याकैः पुरस्कारैः सम्मानिताः डाँ. सत्यव्रतशास्त्रिणः स्वकीयमौलिक गवेषणात्मककृतिभिः साहित्यस्य श्रीबृद्धिं कुर्वन्तः विराजमानाः । थाईलैण्ड-जर्मनी हंगरी-प्रभृति देशसम्बन्धिन्यः अनेकाः कृतयः शास्त्रिणां विश्वप्रियतां वर्धयन्ति । संस्कृतवाङ्मये कतिपय नवीनमार्गदर्शन-प्रयत्न व्यापारे श्री गणेशत्वस्य श्रेयोभागिनः भवन्ति श्रीमन्तः शास्त्रिणः । कृतिचयेषु विशेषः उल्लेखनीयः

यत् - थाईराम कथाम् आधारीकृत्य पञ्चविंश - सर्गात्मकं विशालं "श्री रामकीर्त्तिमहाकाव्यम्" - यदेव अद्यापि सप्तपुरस्कारैः विमण्डितम् । थाई-अंग्रेजी हिन्दी-कन्नड़ भाषासु अस्यमहाकाव्यस्य अनुवाद: सम्पन्न: ।

विश्वसंस्कृतिसम्मानस्वरूपं सम्मानिता: विद्वांस: सहस्राधिकलक्ष्यद्वयं धनराशिं, सम्मानपत्रं तथा चिह्नमपि लप्स्यन्ते, एतादृश सम्मान-निर्णायकमण्डले प्रख्याता: साहित्यकाश: डाँ विद्यानिवासमिश्रा:, पो०ऊरा अनन्तमूर्त्ति महोदया: तथा डाँ वेद प्रताप वैदिका: प्रमुखा: भवन्ति ।

डाँ सत्यव्रत शास्त्रि महोदया: १७ नवम्बर १९९५ दिनाङ्के प्रख्यातोद्योगपति डां. भूपेन्द्र कुमार मोदि महोदयस्य पूज्य मातृदेव्या: दिवंगताया: दयावती मोदीति नामधारिण्या: जन्मदिवसे थाईलैण्ड महाराजकुमारीद्वारा स्वतन्त्रोत्सवे पुरस्कारैः सम्मानेन च अभिनन्दिता: भविष्यन्ति ।

सम्पादकीयम्

विचारयन्तु

मासश्रेष्ठ: अगष्ट: । ऋषि: अगस्त्य: इंलिशभाषया अगष्ट: इति लोकमतम् । विशेषत: भारतनिमित्तम् अगष्टमास: स्मरणीय: १९४७ खीष्टाब्दे अगष्ट पञ्चदशदिने इंरेज शासनत: भारतं स्वाधीनम् अभवत् । अनेके लोका: देशस्वाधीनतानिमित्तं प्राणवलिं दत्तवन्त: । अनेके बहुकष्टं त्यागं च स्वीकृतवन्त: । "जननी जन्मभूमिश्च स्वर्गादपि गरीयसी" मन्त्रं ते प्रमाणितबन्त: ते सर्वे नमस्या:, तेषाम् आदर्शदेशप्रेम भारतीय जनताहृदये स्फुरतु, किन्तु राष्ट्रनिर्माणनिपुणा: भवन्त: विचारयन्तु, वस्तुत: वयं स्वाधीना: पराधीना: वा ? भारतस्य स्वाधीनं नाम अस्ति ? भारतं हिन्दुस्थानम् इण्डिया वा ? स्वतन्त्रभाषा स्वतन्त्र धर्म: स्वतन्त्रराष्ट्रनीति: स्वतन्त्र वैदेशिकनीति: सन्ति वा ? व्यक्तिस्वाधीनता सङ्कुचिता संहति: विपर्यस्ता, नारीस्वाधीनता लुण्ठिता, कर्त्तव्य पालने अज्ञता सर्वत्र एव वीभत्सता, कलुषता, कापुरुषता, मूर्खता, वर्वरता, परतन्त्रता परानुपेक्षिता .... किन्तु प्रतिकारस्य क: उपाय: ?

अस्मिन्मासे मुसलमानानां धर्मावतार महापुरुष महम्मदस्य पवित्र जन्मदिनम् । मौलिकम् एकेश्वरबादं निरलसकर्मनिष्ठां सदाचारं जना: पालयन्ति वा ? श्रावणपूर्णिमादिनं श्रीबलदेवजन्मोत्सव: । श्रीबलदेवकृषिदेवता । तस्य अनन्ततत्त्वचिन्तने कस्य अवसर: अस्ति ? तस्मिन् दिने पवित्ररक्षाबन्धनपर्व भगिनीद्वारा-भ्रातृहस्ते रक्षाबन्धनम् । मातृजाति भगिनीजाति कन्याजाति-सम्मानगौरवरक्षादायित्वनिर्वाहपूर्वकं परस्परं स्नेहबन्धुतासूत्रेण राष्ट्रकल्याणनिमित्तं प्रतिवर्षं शपथं नेतुं प्रचलित: सांस्कृतिक: मार्ग: प्रायश: तामसिकव्यापारसदृश: अनुमीयते । गह्मापर्व, गोपूजनम् अधुना विस्मृतिगर्भे । गोकल्याण-कार्यक्रमस्य आवश्यकता अस्ति वा ? पुन: तद् दिवसे विश्वसंस्कृतदिवसपालनस्य तात्पर्यं के चिन्तयन्ति वा ?

कृष्णस्तु भगवान् स्वयम् - भारतीयसंस्कृति - रक्षाकर्त्ता साम्यवादस्य प्रतिष्ठाता शान्तिदूत श्रीकृष्ण: । तस्य आविर्भाव: अवाङ्मानसगोचर: । तस्य जन्मदिनम् अस्मिन् मासे । वैदेशिका: आन्तजार्तिकाकृष्णचेतनासंधमाध्यमेन कथं कृष्णामृतप्रचारं कुर्वन्ति । तत् चिन्तयन्ति वा ?

पुन: श्रीगणेशपूजा अस्मिन् मासे । गणेश: गणस्य सकलस्य प्रभु: । तस्य पूजनं सकलस्य बाधाविघ्ननिवारकम् । समृद्धि-बृद्धि-सिद्धिदाता विनायक: । गण-कल्याणनिमित्तं गणपतिचिन्तनं गणतन्त्रयुगे अस्ति वा ? कृपया भवन्त: विचारयन्तु । इति शम् ।

विदुषी रत्नं नीलकण्ठमहोदया दिवंगता

लोकभाषाप्रचार-समितेः सदस्या प्रचारकाणां मातृकल्पा श्रीमती नीलकण्ठमहाभागा अकाले २७.७.९५ दिनाङ्के दिल्ल्यां दिवंगता। तस्याः वियोगेन दुःखिनी 'समितिः' [illegible] परिवार-वर्गं च [illegible]।

देहिपादे भक्तिम्

पण्डित श्री बलराम शतपथी

घूमात् शासनम्, केन्द्रापड़ा

हे आम्बिकेय गणनायक देव देव !
सिद्धादिभृङ्ग परिषेवितपादपद्म !
हे विश्वपूज्य वरद शुभशान्तिमूर्त्ते !
विघ्नं निहत्य शुभद देहि पादे भक्तिम् !

श्रावणी पूर्णिमा

(दिवंगतपण्डितप्रवर यदुनायक [illegible] अनुगोल-श्रमार शासनीयः)

विराजते महीयसी जगति पूर्णिमा श्रावणी
यदत्र समभूत् बलो धरणी भारहारेच्छया ।
तदादि दिवसं नराबहुविधोत्सवैश्चर्च्यितं
प्रपूज्य सुख मासते महति हायने हायने ॥
हा यने हा यने (प्रतिवर्षम्)

श्रीगणेशपूजा निमन्त्रणपत्रम्

(कृपया संस्कृतभाषया निमन्त्रणपत्रं लिखित्वा प्रेषयन्तु ।)

ओं श्री गणपतये नमः

महाशयाः !

आगामि २९.८.९५ दिनाङ्के अस्माकम् अनुष्ठाने / कार्यालये / विद्यालये श्री गणपतिपूजनं भविष्यति ।

कृपया कार्यक्रमानुसारम् आगमिष्यन्ति इति निवेदनम् ।

विनीताः
छात्राः / कर्मचारिणः
– विद्यालयः / कार्यालयः

स्थानम् –

दिनाङ्कः –

कार्यक्रमः

दिवा – ०९ वादने – पूजारम्भः
दिवा – ११ वादने – पुष्पाञ्जलिः
दिवा – १२ वादने – प्रसादसेवनम्
सायम् – ६ वादने – मनोरञ्जनम्

"इंलण्ड़ीयः सदा पूज्यः हारेन्हेमान् उइल्सनः"

अमृतं मधुरं सम्यक् संस्कृतं हि-ततोऽधिकम् ।
देवभोग्यमिदं यस्मात् देवभाषेति कथ्यते ॥
न जाने विद्यते किं तन्माधुर्यमत्र संस्कृते ।

सर्वदैव समुन्मत्ताः येन वैदेशिकाः वयम्
यावद् भारत वर्षं स्यात् यावद् विन्ध्य हिमाचलौ ।
यावद् गङ्गा च गोदा च तावदेवहि संस्कृतम् ।

स्वाधीनते ! आगच्छतु भारतवर्षम्

श्री अभिराम साहुः

राजनगरम्

स्वाधीनते ! भारतवर्षम्
आगच्छतु रुचिरहर्षम्
दिशि दिशि पुष्पयशोगीतशोभितं
पश्यतु रजनी दिवसम् । १ ।

मन्दमधुर पादपातैः
गन्धमोदित मृदुवातैः
विलसतु सुललित दृसमूर्च्छना -
रञ्जित-जातीय-सङ्गीतैः । २ ।

मृदुमृदु शिरसि दोलितं
वदति वा सत्यसन्देशं
जातीयपताका स्वाधीनतारका
मोदयति भारत वर्षम् । ३ ।

स्वाधीनते ! अहिंसामन्त्रं
वितरतु प्रतिहृदि तन्त्रं
स्फुरतु च जनमुखे सत्यं सततं
निर्भीक नियम-नियुतम् । ४ ।

"संस्कृतभाषा लोकभाषा"

कालीप्रसन्न शतपथी

संस्कृतभाषा प्राचीनतमभाषा किन्तु विज्ञान-सम्मता। अति सरलभाषा, मधुरभाषा। संस्कृतभाषा सर्वदा कठिनभाषा धारणा वृथा, मिथ्या। शास्त्रीयभाषा यदि कठिना तथापि तत्त्वपूर्णा। किन्तु सर्वजनेबोध्या लोकभाषा आदरणीया आकर्षणीया। संस्कृतभाषा भारतीय-संविधान-स्वीकृत-प्रचलित-जातीय-भाषा। आकाशवाणीदूरदर्शनप्रसारितभारतशासन समर्थित-संस्कृतभाषा अनेकभाषाजननी। विशेषभावे भारतीय प्रादेशिकभाषा समृद्धिकारिणी। जातीय संहतिविधायिनी। आञ्चलिकभाषागोष्ठीमध्ये योगसूत्ररक्षाकारिणी। आधुनिकयुगे मानवता विधायिनी। पुनश्च नैतिकमूल्यबोध प्रेरणादायिनी। संस्कृतभाषा स्बयं सम्पूर्णपरिष्कृतमार्जितरुचि संपन्न भाषा। वर्त्तमानकाले संगणकयन्त्रयोग्यभाषा अर्थात् कंप्युटरनिमित्तं योग्यतमभाषा।

मातृभूमिभारतवर्षे मातृभाषा भारती। भारती अर्थात् संस्कृतभाषा। आचार विचार भावप्रकाश समन्वयक्षेत्रे संस्कृतभाषा मृतसंजीवनी तुल्या। वर्त्तमानकाले संस्कृतभाषा इतिहास-पुरातत्त्व-भूगोल-राजनीति-समाजनीति-चिकित्सा-गणित प्रभृति ज्ञानविज्ञान परिपूर्णरत्नगर्भा स्रोतस्विनी। संस्कृतसंस्कृतिवर्जितभारतीयता प्रकृतपक्षे

अभारतीयता । विशालभारतीयपवित्रशरीरे संस्कृत रक्तधारा प्रवाहिता । युगे युगे परिवर्त्तनशीलसमाज-मध्ये संस्कृतभाषा सम्मानिता अपमानिता अवहेलिता । तथापि सुरक्षिता संस्कृत भाषा रमणीया, मनोमुग्धकारिणी । 'संस्कृतभाषामृतभाषा' सत्य कथा । अर्थात् **संस्कृतभाषा + अमृतभाषा** = संस्कृतभाषामृतभाषा । प्रकृतपक्षे संस्कृतभाषा अमृततुल्यदिव्यमधुरमोहनभाषा । विभिन्नसमये देवभाषा राजभाषा राष्ट्र भाषा पदमण्डिता संस्कृतभाषा संप्रति 'लोकभाषा'नामधारिणी भारते सुपरिचिता । लोकभाषा प्रचार समितिनामधारिणी विश्वव्यापिनी संस्कृतप्रचारप्रसारसंस्था १३.०३.८३ दिवसे पुरीनगरे उद्घाटिता । दशवर्षमध्ये उत्कलराज्ये विभिन्नमण्डले भारतवर्षे विविधप्रान्ते भूटानदेशे पुनश्च इण्डोनेसिया देशे लोकभाषा कथितसंस्कृतप्रचारयोजना परिवर्द्धिता । परस्परमध्ये संस्कृतभाषा द्वारा कथावार्त्ता आनन्ददायिनी ।

अधुना लोकभाषा प्रचार कार्य्यक्रमे संस्कृत शब्दधातुघोषणव्यवस्था परित्यक्ता । पठन-पाठन भाषणसंभाषणक्षेत्रे आधुनिकबैज्ञानिकशैली प्रचलिता । विंश घण्टा सीमितसमये अर्थात् दशदिन मध्ये दैनिकद्विघण्टाकाल - ब्याबहारिक-प्रयोगात्मक-संभाषण-पद्धतिद्वारा संस्कृतशिक्षा व्यवस्था आकर्षणीया । श्रावणी पूर्णिमा राक्षीपूर्णिमा । सर्वत्र देशरक्षा सांप्रदायिकसद्भाब- सुरक्षा मैत्रीप्रीतिसंहतिसंस्कृतिरक्षा चिन्ता । उत्साहवर्द्धकरक्षाबन्धनपर्व । 'लोकभाषा प्रचार समितिः' संस्कृतदिवसपालने उत्कण्ठिता । समग्रभारते विश्वसंस्कृतदिवसपालने तत्परता । साप्ताहिकी योजना । इतस्ततः वन्धुजनसमूहे, व्यवहारक्षेत्रे कार्य्यालये विद्यालये भोजनालये वस्त्रालये वा प्रेक्षालये सरलसंस्कृतभाषा अवलम्बनीया । यथा 'नमोनमः' नमस्ते स्वागतम्, कुशलम्, 'शुभमस्तु' धन्यबादः' । तथा **'जातीयशिक्षा भारतरक्षा' । 'सकलदीक्षा संहतिरक्षा' । 'संस्कृत शिक्षा संस्कृतरक्षा' । 'संस्कृतरक्षा चरित्रशिक्षा'** । विश्ववरेण्या स्वनामधन्या । चिरनमस्या संस्कृतभाषा' । विश्वबन्दिता भारतमाता । लोकभाषा हि संस्कृतभाषा । बन्देमातरम् । बन्देसंस्कृतम् ।

ईश्वरबोधे नैराश्यम्

लिपिकारः- *आनन्द भरद्वाजः*

भाषान्तरम्ः- *श्री विपिन विहारी शतपथी*

अस्मिन् युगे साधारणमानवस्य धर्मतत्त्वस्य अनुसन्धित्सु-मनसि ईश्वर तत्त्ववोधाय नैराश्यं जायते । प्राणिनां लीला-क्रीडा-जन्म-मृत्यु-सुख-दुःखादीनि यस्य भगवतः इच्छया संघटितानि नियन्त्रितानि च 'भवन्ति, यत् अस्य जीवसृष्टेः चरमसत्यम्, यस्य तत्त्वं देवाः अपि न जानन्ति इति वहुशास्त्रं वदति, तत् किं नरपक्षे सुवेद्यं भवेत् ?

युगपरम्पराक्रमेण सत्ययुगस्य अवसानात् परं समग्रधर्मराज्यम् अन्धकाराच्छन्नं भवति । ईश्वर-वोध-नैराश्यं, साधारणमानवस्य मनः एतादृश-प्रमादग्रस्तं कृतवान् यत् । साधारणमनुष्यपक्षे एतद्देव अत्यन्तं दुरवगाह-अज्ञेय-तत्त्वरुपेण दृश्यते । अतीतपरम्परा अस्य हतोत्साहभावस्य कारणं जातम् ।

वरेण्याः साधवः महात्मनः पुनः धर्मराज्यस्य उच्चसोपाने स्थिताः जनाः मन्तव्यं प्रकटयन्ति ।

वेदाः विभिन्नाः स्मृतयश्च भिन्नाः
नासौ मुनिर्यस्य मतं न भिन्नं
धमस्य तत्त्वं निहितं गुहायां
देवाः न जानन्ति कुतो मनुष्याः ।

वेदाः विभिन्नाः स्मृतिशास्त्राणां मतं भिन्नं भिन्नं, एताहशः कोऽपि मुनिः नास्ति, यस्य मतस्य भिन्नता नास्ति, धर्मस्य प्रकृततत्त्वं किम् ? तत्अत्यन्तं-गोपनतमगुहायां निहितमस्ति । देवाः अपि एतत् न जानन्ति, मानवाः कथं ज्ञास्यन्ति ?

अतीत युगस्य श्रेष्ठसाधकः परमहंसदेवः ईश्वरस्य विषये एकमुदाहरणं प्रदत्तवान् ।''**अन्धानां गजदर्शनन्यायः**'' । *यः यथा पश्यति सः तथा वदति । यः ईश्वरं यथा चिन्तयति ईश्वरः तस्य कृते तथा भवति । तस्य* प्रकृतस्वरूपम् अज्ञेय भवति अथवा निर्दिष्ट-ईश्वरस्य लाक्षणिक-स्वरूपं किमपि नास्ति ।

परमहंसदेवः एतत् तस्य मानसपटतः उक्तवान्, तत् न । तस्य वहुपूर्वात् व्यासदेवः गीतायाम् एतत् एव कथितवान् ।

''**ये यथा मां प्रपद्यन्ते तां स्तथैव भजाम्यहं**' । यः मां यथा चिन्तयति अहं तस्य कृते तथा भवामि ।

ततः व्यासोऽपि ईश्वरस्य किमपि निर्दिष्ट लाक्षणिकरूपमस्ति इति न जानाति । ईश्वरतत्त्वम् अननुसन्धेयम्, अज्ञेयतत्वम् एतत् वहुधा गीतायां प्रोक्तम् । स्वयं भगवान् श्रीकृष्णः आत्मतत्त्वविषये अर्जुनं प्रति कथनसमये एतत् अज्ञयम् इति भणितबान् ।

''**आश्चर्यवत् पश्यति कश्चिदेनं**
आश्चर्यवत् वदति तथैवचान्यः ।
आश्चर्यवत् चैनमन्यः श्रृणोति,
श्रुत्त्वाप्येवं वेद न चैव कश्चित्'' ॥

यः आत्मतत्त्वं पश्यति सः आश्चर्यवत् पश्यति, यः वदति सः आश्चर्यवत् वदति, यः श्रृणोति सः आश्चर्यवत् श्रृणोति । श्रवणेन कोऽपि आत्मतत्त्वं न जानाति ।

गीतायाम् अन्यत्र भगवता श्रीकृष्णेन प्रोक्तम्-
''**न मे विदुः सुरगणाः प्रभवं न महर्षयः**''
मां देवाः ऋषयः वा कोऽपि न जानाति ।

अन्यत्रापि -
''वेदाहं समतीतानि वर्त्तमानानि चार्जुन
तान्यहं वेद सर्वाणि मांतु वेद न कश्चन ।''

हे अर्जुन ! अहम् अतीतं वर्त्तमानं सर्वं जानामि, परं मां कोऽपि न जानाति । एतादृशः मन्तव्यः ईश्वरजिज्ञासु-मनसि नैराश्यभावं जनयति । तथापि कोऽपि अस्य तत्त्वस्य भेदं कर्त्तुं साहसी भवेत्, तस्य मार्गः अवरुद्धः इति मन्यते गीतायाम् -

''**क्लेशेऽधिकतरस्तेषां अब्यक्तासक्तचेतसां**
अब्यक्ताहि गतिर्दुःखं देहवद्भिरवाप्यते ।''

ये अब्यक्ततत्त्वं प्रति आसक्तिभावं वर्द्धयन्ते ते दुःखिनः भवन्ति । देही-जनः अव्यक्ततत्त्वं प्रति आसक्तः भवति चेत् दुःखं लभते । एते द्वापरयुगस्य मन्तव्याः, ईश्वर वोधाय मनुष्य-मनसि यादृशः नैरास्यभावः न जातः, अस्य मूलप्रवर्त्तनं अधिकनैराश्यजनकम् इति मन्यते ।

पृथिब्याः सर्वत्र, प्रत्येकसभ्यमानवस्य कश्चन धर्मः विद्यते । यः धर्मं स्वीकरोति सः नूनं ईस्वरं प्रति सम्मानजनकः भवति । सर्वे ईश्वरस्य अस्तित्वं स्वीकुर्वन्ति । परं सः ईश्वरः किम्भूतः ? कः तं पश्यति ? अस्मिन् विषये किमपि लाक्षणिक स्वरूपं न प्रतिष्ठितम् । यः यथा चिन्तयति तस्य कृते ईश्वरः तथा; एषा धारणा दृढीभूता भवति । (क्रमशः)

दिल्ली संस्कृत अकादमी, दिल्ली सरकार, "संस्कृत भवन", राजकीय माध्यमिक विद्यालय परिसर वजीरपुर गांव (फेज-1 अशोक विहार) दिल्ली - ११० ०५२

दिल्ली संस्कृत अकादमी १९९४-९५ में आयोजित कार्यक्रमों का विवरण

(क) सम्मेलन

(१) द्विदिवसीय अखिल भारतीय संस्कृत शिक्षक सम्मेलन (२) एक दिवसीय अखिल भारतीय संस्कृत पत्रकारिता सम्मेलन (३) अखिल भारतीय आयुर्वेद सम्मेलन (४) अखिल भारतीय संस्कृत कवि सम्मेलन (५) स्थानीय संस्कृत कवि सम्मेलन (६) कौमी एकता सप्ताह के उपलक्ष्य में कवि सम्मेलन (७) द्विदिवसीय अखिल भारतीय वैदिक सम्मेलन (८) अखिल भारतीय संस्कृत सम्मेलन (रिपोर्ट)

(ख) सम्मान

(१) विद्यालयीय सेवा सम्मान (२) महाविद्यालयीय सेवा सम्मान (३) संस्कृत विद्यालयीय संस्कृत सेवा सम्मान (४) अकादमी सहयोगी सम्मान (५) संस्कृत साहित्य सेवा सम्मान (६) संस्कृत/संगीत शिक्षक सम्मान (७) संस्कृत विशिष्ट विद्वान् विद्वान् पं० केशवदेव शास्त्री सम्मान

(ग) संगोष्ठी

(१) महाभारत के आधार पर शासन व्यवस्था (वेदव्यास जयन्ती के उपलक्ष में) (२) संस्कृत साहित्य में वनस्पति विज्ञान (३) आयुर्वेद में नाड़ी विज्ञान के आधार पर रोग निदान (४) ज्योतिष शास्त्र के आधार पर सूर्य सिद्धान्त (डा० गोस्वामी गिरधारी लाल जयन्ती के उपलक्ष में) (५) भारतीय विधि शास्त्र के आधार पर उत्तराधिकार (६) बाल्मीकि रामायण के आधार पर राम की सर्वजन प्रियता (बाल्मीकि जयन्ती के उपलक्ष्य मे) (७) संस्कृत वाङ्. मय के आधार पर पर्यावरण (८) कालिदास के साहित्य में लोकहित चिन्तन (कालिदास जयन्ती के उपलक्ष्य में)

(घ) परिचर्चा/परिसंवाद/व्याख्यान माला

(१) स्मृतियों में वर्णत विवादास्पद अंशों पर वर्तमान सन्दर्भ में विचार (२) वैदिक शासन व्यवस्था (डा० प्रशान्त वेदालंकार जयन्ती) (३) भारत की राष्ट्र के रूप में अवधारणा

(ङ) छात्रवृत्ति

(१) संस्कृत छात्रवृत्ति (२) संस्कृत शोध छात्रवृत्ति

(च) पुरस्कार

(१) संस्कृत प्रतिभा पुरस्कार (१९९४-९५) (२) अखिल भारतीय मौलिक संस्कृत साहित्य रचना पुरस्कार (१९९३-९४) (३) संस्कृत शिक्षक पुरस्कार

(छ) प्रतियोगितायें

(१) महाविद्यालयीय श्लोक संगीत प्रतियोगिता (२) विद्यालयीय श्लोक संगीत प्रतियोगिता (३) विद्यालयीय श्लोको च्चारण प्रतियोगिता (४) महाविद्यालय स्तरीय भाषण प्रतियोगिता (५) विद्यालय स्तरीय भाषण प्रतियोगिता (६) स्नातक-स्नातकोत्तर स्तरीय अक्षर श्लोक प्रतियोगिता (७) मध्यमा स्तरीय अक्षर श्लोक प्रतियोगिता (८) स्नातक-स्नातकोत्तर एकल श्लोक संगीत प्रतियोगिता (९) मध्यमा स्तरीय एकल श्लोक संगीत प्रतियोगिता (१०) विद्यालय स्तरीय एकल श्लोक संगीत प्रतियोगिता (११) श्लोक अन्त्याक्षरी प्रतियोगति (स्नातक स्नातकोत्तर स्तर) (१२) मध्यमा स्तरीय श्लोक अन्त्याक्षरी प्रतियोगीता (१३) नवोदित कवि प्रतियोगिता (१४) महाविद्यालयीय संस्कृत नाट्य प्रतियोगिता (१५) विद्यालयीय संस्कृत नाट्य प्रतियोगिता (१६) विद्यालयीय संस्कृत काव्यालि प्रतियोगिता (१७) वेदमंत्र *अन्त्याक्षरी प्रतियोगिता (१८)* संस्कृत प्रश्न मंच प्रतियोगिता (१९) संस्कृत *शिक्षक शोधात्मक निबन्ध* लेखन प्रतियोगिता (२०) विद्यालय स्तरीय केन्द्रीय संस्कृत प्रतियोगिता (२१) महाविद्यालयीय संस्कृत काव्यालि प्रतियोगिता

(ज) जयन्तियां

(१) गुरूगोविन्द सिंह जयन्ती (२) डा० भीमराव अम्बेडकर जयन्ती

(झ) अध्ययन / अध्यापन

(१) संस्कृत अध्ययन केन्द्र योजना

(ञ) समारोह

(१) द्विदिवसीय पंडितराज जगन्नाथ जयन्ती समारोह (२) संस्कृत दिवस समारोह (३) प्रतियोगिता वितरण समारोह (४) दिल्ली सरकार की प्रथम वर्षगांठ समारोह

(ट) सहयोग

(१) पाण्डुलिपि प्रकाशन सहयोग (२) विज्ञापन

(ठ) प्रकाशन

(१) दस दिवसीय अखिल भारतीय व्यवहार शिविर

(ड) शिविर

(१) दस दिवसीय अखिल भारतीय व्यवहार शिविर

(ढ) संस्कृत टेलीफिल्म योजना

(१)चन्द्रशेखर आजाद पर संस्कृत टेलीफिल्म योजना

भवन्तः जानन्ति ता ?

संकलकः- *पढ़िहारी नलिनीकान्तः*

(१) एसिआ महादेशस्य आलोकः कः ?
(२) स्वर्णमन्दिरम् कुत्र अवस्थितम् ?
(३) 'सारेजाहाँ से आच्छा' गीतं केन रचितम् ?
(४) इतिहासस्य जनकः कः ?
(५) 'कम्प्युटरस्य आविष्कारं' सर्वप्रथमतः कदा कः कृतवान् ?
(६) महाशून्यमध्ये सर्वप्रथम पदचारणं कः कृतवान् ?
(७) 'फटोफिल्म-आतिष्कारः' कदा केन कृतः ?
(८) 'मणिपुरी' कस्य प्रदेशस्य नृत्यमस्ति ?
(९) ड़ाइनोसर जीवाश्म सर्वप्रथमतः कदा कुत्र मिलितम् ?
(१०) 'लाइफ ड़िभाइन्' पुस्तकं केन रचितम् ?

उत्तरम्

(१) बुद्धदेवः
(२) अमृतसरः
(३) महम्मद इक्‌वाल्
(४) हेराड़ोटास
(५) १८३४ तमे वर्षे चालस येवेर्ज
(६) कर्णेल आलेकसि लिऔनिभ्
(७) १८८८ तमे वर्षे इष्टम्यान् (आमेरिका)
(८) आसाम्
(९) १९२३ तमे वर्षे गोति मरुभुमिगच्ये
(१०) श्री अरविन्दः

सांस्कृतिकी - हा भारते संस्कृतीः

श्री संजय कुमार पण्डा

या भाषा नितरां ददाति सुकृतं या भारती भारते
या भाषा जननी सदा गुणमयी या लोकभाषा स्वतः ।
भाषान्तां जनताः त्यजन्ति नितरां पाश्चात्यभाषा प्रियाः
कां वार्त्तामधिकामहो विवृणुमः हा भारते संस्कृतीः ।१।

यः तातः जनकः सदा गुरुजनः स्वर्गात् गरीयानपि
या माता जननी भ्रमादपि कदा पुत्राहितं नेच्छति ।
हा कष्टं नितरां त्यजन्ति जनताः वार्द्धक्यकाले तयोः
श्वानं ते परिपोषयन्ति ससुखं हा भारते संस्कृतीः ।२।

या गङ्गा सुरपूजिता जनहिता या मुक्तिदा जाह्नवी
श्रेष्ठा पुण्यतमा नदीषु रुचिरा या स्वच्छनीरा सदा
सा गङ्गा मलमूत्रदूषितजला मुख्या शवानां स्थली
लोकानां कटुकर्मणा कलुषिता हा भारते संस्कृतीः ।३।

यो नेता निजजीवनं सुखकरं देशाय नित्यं ददौ
यो वा रक्षणकच देशजननी स्वार्थस्य वै विग्रहे
सोऽद्य स्वार्थपरः धनैः कवलितः हिंसारतः निर्दयः
नेता नीति विवर्जितः कलियुगे हा भारते संस्कृतीः ।४।

अध्यापक श्रीरामचन्द्र संस्कृत महाविद्यालयः ।
पालेश्वरम्

मुख्यसम्पादकः प्रकाशकश्च - **डा० सदानन्द दीक्षितः**, *संपादकः* - **लोककविःकालीप्रसन्न शतपथी**
मूल्यम्-रू. २.००, लोकभाषाप्रचारसमितिः, पुरी- ७५२ ००२, मुद्रकः - **जगन्नाथ प्रोसेस्**, *कटकम्*

ग्रन्थसमीक्षा

'पत्रकाव्यम्'

कविश्री सत्यव्रत शास्त्रिणा विरचितम्-

--समीक्षाकर्ता

मधुसूदनः म० व्यासः

संस्कृत विभागाध्यक्षः, आर्ट्स कॉलेज,

पो० शामलाजी, जि० साबरकांठा, गुजरात-३८३३५५

(मूल पुस्तक के प्रकाशक-ईस्टर्न बुक लिंकर्स, ५८२५, न्यू चन्द्रावल, जवाहरनगर, दिल्ली-११०००७. तथा पुस्तक की कीमत रु० ३००/-)

अस्माकं देशे आधुनिक संस्कृत साहित्यस्य स्नातारः विभिन्न प्रदेशेषु वर्तन्ते। तस्मिन् अनेके कवयः स्वकीय प्रतिभाऽनुसारं काव्यानि रचयन्ति। एतेनैव सम्प्रति आधुनिक संस्कृत साहित्यं सुदृढं विपुलं च जातम्। केचन महाकवयः अपि सन्ति येषां साहित्यसर्जनं विपुलं वैविध्यपूर्णं नवनवोन्मेषशालीनं परिदृश्यते। डॉ० 'सत्यव्रत शास्त्री' अपि प्रतिभाशाली महाकविरस्ति। तेन अनेकानि काव्यानि ग्रन्थरत्नानि च विरचितानि सन्ति।

यथा आंग्लभाषायाः अनेकेषां कवीनाम् पत्राणां प्रकाशनं अजायत तथैव संस्कृत साहित्ये नास्ति। यतः पत्राणां प्रकाशनं नूतनाविधा वर्तते, अतः संस्कृत कवेः प्रस्तुत कवेः - एतत् - पत्रकाव्यम् सर्वथा नूतनमेव आधुनिके संस्कृत काव्ये वा आधुनिक संस्कृत साहित्यं नूतन प्रदानम् एतत्।

'पत्रकाव्यम्' कृत्यारम्भे आत्मनिवेदनं कविना दत्तम्। तस्मिन् सः लिखति यत् 'विगतअर्धशताब्द्यां परः शतानि पत्राणि मया स्वमित्रेभ्योऽन्येभ्यो वा साधुजनेभ्यः प्रेषितानि स्युः। तेषु ये संस्कृतप्रतिवचने निबन्धन क्षमास्तेभ्यः संस्कृतेनैव मया तानि प्रहितानि। अतः ज्ञायते यत् अर्धशताब्दिं यावत् यः श्रमयज्ञः पत्रयज्ञः च सम्यक्तया विविधच्छन्दांसि आश्रित्य कविना कृतः। एकं परिश्रमसाध्यं कार्यमत्र अनुष्ठितम्-संपन्नम् अस्ति।

नाना विषयवैविध्यमुद्दिश्य आत्मनिवेदने लिखितमस्ति यत् 'अतीतेषु संवत्सरेषु नाना देशाः मया परिभ्रमिताः नाना पुराण्यध्युषितानि नाना विश्वविद्यालयेस्वध्यापितं नाना विद्वांसश्च दृष्टाः शास्त्रविषयिणी चर्चा च तैः सह प्रवर्तिता। तत्सर्वमपि मया पद्यबद्धं स्वपत्रैः स्वबन्धुजना निवेदिताः। अनेनैव दृष्टिपथे आयाति यत् तेषां महाभागानां विद्याव्यासंगिनी वृत्ति पत्रमाध्यमेन विवर्धिता जाता।

'पत्रकाव्यम्' कृतेः मुखपृष्ठे कविना पाठकानां संबोधायवसन्ततिलका कृतं श्लोकमेकं लिखितम्। तत् श्लोकस्य आस्वादनं करोतु कृपया।

उद्घाटयन् मम मनोगतसूक्ष्मभावान्

स्नेहातिरेकसुभगं मयका भवद्भिः।

नाना दिशाद्रुमलताचित पत्रजालं

दृब्धन्तु जालमिव सङ्ग्रथितं रसेन।।

अनेन ज्ञायते यत् कवेः काव्यं सहृदयानां कृते आस्वाद्यं भविष्यति। पुस्तकस्य अष्टमे पृष्ठे प्रा० श्रीसच्चिदानंदम् प्रति प्रेषितम् पत्रं अनुष्टुभेव वृत्ते वर्तते। सप्तश्लोकात्मकं पत्रं स्वभावोक्तिलऽलंकारेण-भूषितमस्ति। अत्र शैलीसारल्यम् च विषय निरूपणे-निर्वहणे चातुर्यमपि दृश्यते। दृश्यतां कृपया समग्रं काव्यम्।

"भवत्पत्रं समासाद्य हर्षो मे परमोऽजनिः।
उदन्तो बन्धुजातस्य न जनं कं हि मोदयेत्।।१।।
वर्धापनार्थं भवतां कृतज्ञोऽस्मि परं बुधाः।
सेवां सुरसरस्वत्याः कर्तुं यत्नो भवेन्मम।।२।।
'पी.एच.डी.' त्युपाध्यर्थं भवन्तो हि समुत्सुकाः।
इति ज्ञात्वा महांस्तोषो हर्षश्च सुतरां मम।।३।।
भवादृशा यद् विद्वांसः एतदर्थं समुत्सुकाः।
तेन सम्भावये क्षेमं राष्ट्रस्य सुतरामहम्।।४।।
वैधानिकं खलु भवेत् किञ्चित्तत्र तु बन्धनम्।
विचार्य सकलं कार्यं कार्यं कार्यं बुधैरिह।।५।।

तदर्थमत्रागमनं साधु स्यादिति मे मतम्।
साक्षात्संभाषणेनैव सर्वं सम्यग् भविष्यति।।६।।
श्रीदिवाकरदत्ताख्या मान्याः शास्त्रविदां वराः।
मद्वाक्यात्सुहृदां श्रेष्ठा निवेद्याः प्रणतिं मम।।७।।

अत्र प्रायः सर्वेषु सम्बोधनेषु विविधतायाः प्रदर्शनं वर्तते। किन्तु काव्यान्ते पत्रान्ते वा 'सुरसरस्वती' शब्दमाधृत्य कवेः नामोल्लेखः ग्रन्थेऽस्मिन् वर्तते। अतः 'सुरसरस्वती शब्दस्य प्रीतिः कवेर्मनसि अस्ति इति व्यज्यते। केषांचन शब्दानां प्रभावः अत्र प्रकाश्यते यथा 'पार्वती जानिः' शब्दः कविना अनेकशः प्रयुक्तः अस्ति।

कवीनां गुरुकुलकांगड़ीस्थ-प्रिय-शिष्यं बुद्धदेव [illegible] प्रति २०.४.७० दिनांके प्रेषिते पत्रे 'गीति-पूर्ते [illegible]। काव्य संग्रहे चतुर्दश पृष्ठांके [illegible] वर्तते।

विद्याभ्यासो व्यसनमथवा हरिपादसेवनं व्यसनम्।
भूयान् भवतः [illegible]शीरेषा ममास्तु भवतेऽद्य।।

शर्मण्यदेशस्य प्राश्तीनन्क्रेन महाभागान् प्रति इदं पत्रं प्रेषितं, अत्र अनुष्टुभवृत्तम् इन्द्रवज्रावृत्तम् च आश्रितम्। इन्द्रव्रजावृत्ताकृत-श्लोकत्रये संस्कृतभाषायां पत्राचाराय प्रेरणाऽस्ति। तस्मिन् त्रिपंचाशत् पृष्ठोपरि एकः श्लोकः विशिष्टः एवं मन्ये। दृश्यताम्-

गीर्वाणवाण्येव सदा लिखन्तु
पत्रं प्रियं मां प्रति विज्ञवर्याः।
[illegible]भावयोरस्ति मिथश्च संवित्
तामेव सन्तः परिचालयन्तु।।

यथा काव्यप्रकाश कारेण काव्य हेतुः प्रतिपाद्यते [illegible] सत्यव्रत शास्त्रिणा एकोनषष्ठि पृष्ठांके इन्द्रवज्रावृत्ते लिखितं यत्-

शक्तिश्च नैपुण्यमथापि लोके-
शास्त्राविकावेक्षणतः प्रजातम्।
काव्यज्ञ शिक्षाभ्यसनं च विज्ञाः
काव्यस्य हेतुं समुदीरयन्ति।।

अत्र काव्यप्रकाशस्य प्रभावः शब्दांकितः अभवत्। अनेकेषां शास्त्राणां आमूलचूलमध्ययनं कविना विहितम्। एतदपि अनेनैव प्रकटीभवति।

श्री किरीट जोशी महाभागं प्रति विविधानां वृत्तानामाश्रयेण चत्वारः श्लोकाः विनिर्मिताः। तेषु पः वसन्त तिलकया, विरचितः तस्मिन् शब्दध्वनिः शब्दानुप्रासालंकारः समीचीनतया दृश्यते। कृपया अक्षि विषयं कुरुत-

ये संस्थिता विबुधशीर्षकिरीटकोटौ
सन्तो वसन्ततिलकानवधीरयन्तः।
तान् भारतस्य तिलकान् भवतो वदान्यान्
पद्य-प्रसून तिलकैरहमर्चयामि।।

'किरीट' शब्दस्य श्लेषोऽपि अत्र ग्रथितः। कवेः रचना अत्र मनोहारितया सुन्दररीत्या च विहरति इति दृश्यते।

'पत्रकाव्यम्' ग्रन्थस्य चत्वारः विभागाः वर्तन्ते। प्रथमः पत्राणि, द्वितीयः अभिनन्दनानि, तृतीयः प्रकीर्ण-पद्यानि, चतुर्थः उपसंहारः च। ग्रन्थान्ते विविधानुक्रमण्यः विरचयित्वा शोधकर्तॄ सर्गं श्रमकार्यं कवि द्वारा कृतम् एवं मन्ये। यथा (१) देशनामानुक्रमणी (२) नगरनामानुक्रमणी, (३) ग्रन्थनामानुक्रमणी, (४) संस्कृत पत्रिकानामानुक्रमणी इत्यादि इत्यादि।

छन्दोऽनुक्रमण्याः ज्ञायते यत् कविना चतुर्विंशति छन्दांसि काव्यसंग्रहेऽस्मिन् प्रयुक्तानि। तेषु छन्दःसु अनुष्टुभ च उपजातिः च इन्द्रवज्राः इत्यादि छन्दसां प्रयोगः अधिकः किन्तु तोटकम् शालिनी- दोधकम् वियोगिनी विद्युन्माला शिखरिण्यादी छन्दसां योजनं सकृद् एवं विनियुक्तम्। अनेनैव छन्दःनैपुण्यं कवेः प्रगटी भवति।

अत्र सर्वाणि काव्यानि रम्याणि एव। किन्तु एकं प्रलम्बकाव्यं ग्रन्थेऽस्मिन् वर्तते। यथा कविना स्वकीये आत्मनिवेदने यथार्थतया लिखितं यत्-'पत्रेष्वेतेषु सुहृद वर्यान् रमाकान्त शुक्ल महाभागान् बैंकाकनगरात् प्रेषितं १३७ (शतैकसप्तत्रिंशत्) पद्यात्मकं पत्रमप्यस्ति। (पृष्ठांक १२८-१४९) यन्मन्ये, संस्कृत वाङ्मयस्यापि दीर्घेषु प्रकाशितेषु पत्रेष्वेकं स्यात् 'एतत् समुचितमेव।

अन्ते सत्यव्रत शास्त्री महाकवेः प्रशस्ति रूपेण भर्तृहरेः श्लोकं लिखितुं शक्यते।

जयन्ति ते सुकृतिनः रस सिद्धाः कवीश्वराः।
नास्ति येषाम् यशः काये जरामरणजं भयम्।।

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